

SEPTEMBER 18, 1943

# AMERICA

## **Regulating The Unions**

**Benjamin L. Masse**

## **Degree In Humility**

**Sister Mary Bernice**

## **Malvern and Strikes**

**John E. Green**

## **What's Wrong with OPA?**

**Wm. G. Downing**

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**A CATHOLIC REVIEW OF THE WEEK**

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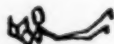


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## AMERICA

A CATHOLIC REVIEW OF THE WEEK

SEPTEMBER 18, 1943

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## WHO'S WHO

BENJAMIN L. MASSE answers alarmists who feel "there ought to be a law" to curb certain union practices, by examining results in states where such laws have been passed. Father Masse is an Associate Editor of AMERICA. . . . SISTER MARY BERNICE has had two experiences of working for a degree—one: for a B.A. from Canisius in Buffalo and two: for an M.A. from Boston College. She is now teaching History and English at Saint Mary's Seminary, Buffalo. In spite of being a history teacher, she says she doesn't like facts unless fancy plays a part in them. . . . WILLIAM G. DOWNING, who asks the public to judge OPA professors by their fruits instead of their haircuts, is himself a professor. He teaches economics at Marquette University, Milwaukee. . . . DON LUIGI STURZO contributes his second, and concluding, chapter on the problems and prospects of postwar Italy—an analysis made exceptionally valuable by his broad experience of potential forces within Italy, and especially timely by that country's unconditional surrender. Here he reviews past history as a guide to the future. . . . JOHN E. GREEN tells the news behind the New York Times news item about the strike that yielded to patriotism in the Quaker City Iron Works. Mr. Green is in charge of personnel at N. Snellenburg and Company, and was Captain of the Retreat which paved the way for understanding. . . . LOUIS J. A. MERCIER, of the faculty of Harvard, and author of the *Challenge of Humanism*, writes from personal friendship of Jules Bois, one of the leaders of the French Catholic literary revival. His tribute to Bois contains some penetrating insights into the nature of literature.

# COMMENT ON THE WEEK

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**War Bond Drive.** The Third War Loan Drive is the greatest financial undertaking in history. The United States Treasury proposes to borrow from the people and their organizations, exclusive of commercial banks, the gigantic sum of \$15,000,000,000. Although the undertaking staggers the imagination, it must not be permitted to fail, for upon its success or failure largely depends whether or not we are going to win the war on the fighting fronts and lose it on the domestic front. If the Government cannot obtain the money needed to wage war from the people and their savings institutions, it will have to go to the commercial banks, and every dollar of bank credit is another drop added to the swollen inflationary stream that is pushing against price controls. In the last analysis, a great deal depends on the "little fellow," since seven-eighths of our \$145,000,000,000 national income goes to people earning less than \$5,000 a year. Accordingly, on Labor Day, Secretary of the Treasury Morgenthau appealed to the workers of the nation, asking them to support the drive. To move them to generosity, he revealed that the air raid which crushed Hamburg cost \$346,000,000, about three dollars apiece for every American. Bombing Berlin will cost six times as much, about \$18.75 per capita. We hope these figures will stimulate the public to buy war bonds. We hope, too, that they will move bond-buyers to resolve, with the help of other nations, to outlaw war once and for all. In these materialistic times, there is nothing like a good jolt in the pocketbook to show people the folly of selfish isolationism and swashbuckling nationalism.

**War Profits and Renegotiation.** The drive to weaken or abolish the war-profits renegotiation law (Cf. AMERICA, July 24) achieved its first notable success last week when the House Ways and Means Committee began public hearings designed to explore the whole scheme of keeping war profits within reason through renegotiation of contracts. Some opponents of renegotiation want the law changed to exempt reserves for postwar reconversion. Others are for repeal outright. That their maneuvers will meet with strong opposition in Congress can be taken for granted. Following the announcement of the public hearings, Hampton P. Fulmer, Chairman of the powerful House Agricultural Committee, charged that holders of Government contracts, "especially the large monopolistic group," were behind the propaganda that has been flooding Congress. He accused them of trying "to get away with untold profits." And there are many others on Capitol Hill who agree with Congressman Fulmer. Defenders of the renegotiation law can find plenty of support for their position in a recent report on corporate profits for the first six months

of this year. According to a Department of Commerce study, profits after taxes are up fourteen per cent over the first six months of 1942; and 1942 was the second best year in the history of American business! The attack on the renegotiation law could have been more intelligently timed.

**Job Well Done.** Just about a year ago at this time, a special (Baruch) Committee appointed by the President reported that the rubber shortage was so serious that the country faced both military and civilian collapse unless bold steps were taken immediately. Acting with dispatch, the President called to Washington William Jeffers, President of the Union Pacific Railroad, and gave him sweeping powers to deal with the situation. On September 2, not quite a year after assuming the responsibility, Mr. Jeffers sent his resignation as Rubber Director to the President, because "the big job covered by the recommendations of the Baruch report is done." In a very friendly tone, Mr. Roosevelt replied: "You have performed a real public service and you have my sincere appreciation." Such are the outlines of one of the most efficient and dramatic production jobs of the war. It was a performance which Washington will long remember. Mr. Jeffers came there to do a job, and nothing was permitted to stand in the way of its accomplishment. He stepped on some very big toes, and his controversies with the Army and Navy, with the Office of War Information and with the Senate Agricultural Committee will not soon be forgotten. They smashed protocol to bits and shook Washington to its foundations. Now the "easy-going Irishman"—the characterization is his own!—has returned to Omaha and his beloved Union Pacific. He takes with him the gratitude of a nation.

**Canada in America.** Is Canada our neighbor? The Sisters who taught us geography long back in the dim days of childhood said it was the country next door. We promptly forgot it, and took up the typical view of our fellow citizens that the Dominion to the north of us was simply the North American arm of the British Empire. For years our Government has acted on a similar premise, and it is said on good evidence that we asked the folks next door not to press their neighborly attentions too earnestly. The point was the Canadian wish to become a full-fledged member of the Pan-American Union. But in Washington last week Mr. Brooke Claxton, Parliamentary Under-Secretary to Prime Minister W. L. Mackenzie King, in the midst of a full-dress press conference, spoke these frank sentiments:

The Canadian people would like to see their country join the Pan-American Union. Canada will not go back to trade restrictions if the United States does not reimpose high tariffs.



In London, during the 1921 Imperial Conference, Canada let the Empire know she meant business in believing that her future lay in America. She has a promising future. She has an ambassador in Washington, and two in South America. She belongs in the Pan-American Union.

**Cuban Independence.** Whether or not the Third International has really been buried may be beside the point. Plain fact, however, shows the feverish activity of the professed Communist of Mexico, Vicente Lombardo Toledano, in fomenting Communist internationalism. Out of Havana, in the first week of this month, came a new omen of his activity, and a healthy, American omen. His group has exercised "overwhelming influence" in the executive committee of the Confederation of Latin-American Workers. Seeing this, the chiefs of the Cuban maritime unions publicly resigned their offices, on the grounds that the Communist Party controlled the Confederation and was using it for their own benefit. Said Juan Arevalo, one of the three who resigned: "While unity among workers of the island is highly desirable at present, it is impossible for maritime workers longer to endure Communist domination." International affiliations can do much to assist Labor, but when Labor becomes the tool of international Communism it sells its birthright for a mess of pottage. The resignation of these three Labor leaders took a good deal of courage, and they will undoubtedly get their full measure of "smear" in the Leftist press. But they know white from red, and when a sufficient number of similar leaders declare their independence of this "burrower from within," Labor in America will win its full place in American life.

**Bar Drops Bar.** Most recent organization to move towards a proper recognition of the rights of Negro citizens is the American Bar Association. At its annual convention in Chicago, it revised the admission rule to require only twelve votes out of sixteen for admission, instead of fourteen. Opposition from Southern delegates to this opening of the door was reported to be vehement, since their two votes would now no longer suffice to exclude Negroes. It would be interesting to know on what grounds these gentlemen, sworn to uphold the majesty of the law and equal justice for all, would defend their action. It is understandable that, human nature being what it is, social reformers may well make haste slowly—though this particular argument is worn pretty thin in interracial affairs. It is understandable, too, that many whites feel that the Negro masses are not yet ready for the exercise of responsible citizenship—and are willing to supply for the shortsightedness of the Constitution by the poll-tax. But if a Negro can meet the presumably exacting standards of the American Bar Association as to intellectual preparation and personal integrity, on what grounds has he been excluded, except purely on those of naked racism—White Supremacy? It may give the exclusionists pause to realize that, regarding the treatment of the Negro, Hitler and themselves are of one mind.

**German Bishops.** The Abbey of Fulda is the birthplace of German Christianity. Every year the Hierarchy of that country gathers there in conference and debate on its great religious problems. Their conclusions and directives guide the clergy and laity under their charge, with a guidance that in these recent years has been as heroic as it was necessary. Last month they held their annual conference. In September the draft of their letter to German Catholics will be read to all their people. With deep gratitude they attest their regard for the Holy Father, in his solicitude for the sufferings of his children and his "efforts to effect the reconciliation of the warring nations in behalf of an early, just, happy and enduring peace." The pastoral letter discusses the Faith, youth and education, and relations with the State. The Bishops flatly accuse the Nazi Party of persecution, of repressive actions against religious worship and the spiritual care of the youth. It is inspiring to witness the Christian fortitude of these Successors of the Apostles. They offer the greatest hope that the peoples of the world will hold true to the teachings of Christ, and thus will give the postwar world the only haven that can make the society of nations faithful to duty, mutually charitable and earnest in the pursuit of peace on earth.

**Multiparity.** The counties of Southern Maryland—St. Mary's, Charles, Calvert, Prince George, Anne Arundel, are the traditional home of large and happy families. For this reason, they have long been a cause of uneasiness to Planned Parenthooders, whose tactics increase in persistence and ingenuity. Pre-natal clinics in Anne Arundel, according to a public-health nurse now working in that county, have improved the "indication" that used to be alleged for recommending birth control. Formerly, it was indicated when ill health ensued as a result of complications in pregnancy. Now the reason given in many records is the simple one of "multiparity." A woman is afflicted with multiparity, which means, in plain English, that she has borne many children. Therefore, she should practise birth control or be sterilized. Completely upsetting to the Anne Arundel life-extinguishers is the example of a fine Catholic lady of St. Mary's, Maryland's oldest county, Mrs. Linwood J. Sterling, of Leonardtown. Mother of seventeen children, Mrs. Sterling has become mother to two of her orphaned grandchildren, and some thirteen grandchildren are usually on hand playing in the big frame house down the road a bit from historic St. Aloysius Church, which her great-grandfather helped to build. The Sterling service flag carries six stars; the Sterling vitality and youthfulness radiate from the mother and are spread far and wide by her vivacious progeny. We recommend to Mrs. Sterling that she embroider, in bright letters on that service flag, the honorable insignia: "Multiparity."

**Churchill on Order.** When Mr. Churchill accepted an honorary degree from Harvard University on September 6, he gave utterance to his official atti-



tude toward the postwar world. His apt definition of the function of a university—"the academic groves where knowledge is garnered, where learning is stimulated, where virtues are inculcated and thought encouraged"—formed the backdrop for a sketch of the part his country and ours were to play in the times to come. Mr. Churchill is a man of affairs, and he talks like one. Twice in his lifetime, as in ours, grim war has pointed destruction at the heart of his people. He, as we, wants no more of this. He envisages a settlement of the strife, and a period of united action by the "strongest, victorious nations" to maintain that settlement, and to route the world toward the pursuit of harmonious association. Beyond that, he declares for a worldwide sharing of what he holds to be the particular traits of both America and Britain: "common conceptions of what is right and decent, marked regard for fair play especially to the weak and poor." With them goes "a stern sentiment of impartial justice and above all the love of personal freedom, or as Kipling put it, 'Leave to live by no man's leave underneath the law.'" In our fight we have "now reached a point in the journey where there can be no pause. We must go on; it must be world anarchy, or world order." And what of the enemy? Even these he seems to join in the new order. "There were once great men in Germany," he said, as though expecting others to arise. But, statesman that he is, he keeps one eye on present critical realities. The war must be won. That business over, we shall strive for the best political order that we know.

**Restoration of the Russian Church.** All plans for the complete "restoration of the [Russian Orthodox] Church in the Soviet Union" are being pushed through, says the UP dispatch of September 5 from Moscow. The Acting Patriarch Sergius, the Metropolitan Alexei of Leningrad and Primate Nikolai of the Ukrainian Church have conferred with Premier Stalin in the Kremlin. A permanent Patriarch of All-Russia is to be elected and the Sacred Episcopal Synod to be re-established, as an executive council for the Church's government. The usual query—what does it all mean?—brings sharply to attention the differing stories which travelers bring back from Russia. Maurice Hindus, in his latest report on Soviet conditions, found the Orthodox Church restored to a place of relative honor, as a great and patriotic inheritance, even though the Government remains officially anti-religious. Wendell Willkie, on his recent visit to Russia, was less cheerfully impressed, and gathered apparently that the Church is still associated with hateful memories of ancient oppressions. The best guess, on the conservative side and most in line with past policies, is that Stalin considers the Church as a powerful means for dramatizing patriotic appeals, at least to the non-Soviet world. The Patriarch, on his return to Moscow, delivered a standardized discourse on the need of a second front, appealing to "the mothers of English and American soldiers." But it is significant that religion in Soviet Russia is now considered even as a means of drama.

## UNDERSCORINGS

WORD comes from Milan that the immortal painting of Leonardi da Vinci, "The Last Supper," escaped damage during the air raids by reason of a protective wall of sandbags. While it was saved, the greater part of the Dominican convent in which it is kept was laid in ruins.

► His Excellency, the Most Rev. Ildebrando Antoniutti, Apostolic Delegate to Canada and Newfoundland, gave public tribute to the adult-education work of St. Francis Xavier University in Antigonish. "The social movement of Antigonish," he declared, "follows the constant example of the Church, defending courageously the rights of the working class."

► N.C.W.C. *News Service* reports an important article on "Inter-Credal Cooperation as a Basis for Greater National Unity," in the *Canadian Register* of Kingston, Ontario. The author, Percy A. Robert, discusses "the gulf separating not only Catholics from non-Catholics but also the Catholics of the two predominant language groups in Canada." He says it is well to point out that "the inter-credal cooperation with which the recent Popes were concerned is not cooperation in the field of ecclesiastical unity; it is rather cooperation in the temporal order which is asked."

► Great Britain, through the British Institute in Madrid, has presented a valuable list of books to the Benedictines in Spain, as an aid to rebuilding the famous library in the Abbey of Montserrat, damaged during the Spanish civil war.

► The National Union of Teachers in Britain, according to *Religious News Service*, has come out against the stand of the Catholic Hierarchy on the question of the new school law. Their official paper, *The Schoolmaster*, declares that "the state is not attempting to persecute Roman Catholics, and their schools cannot be treated separately from those of the Anglican and Free Churches."

► Impressive ceremonies marked the 700th anniversary of the arrival, in 1243, of the Dominicans in Ireland. The services were held in Holy Cross Church at Tralee, County Kerry.

► The Rector of the University of Louvain, Msgr. Honoré Van Waeyenbergh, has been tried by German occupation authorities and sentenced to eighteen months imprisonment for refusing to turn over to them a list of students, which was to be used in compiling a roster for slave labor.

► In St. Paul, the publishers of *The Catholic Digest* announce a Portuguese edition of the magazine, as a step in advancing the Good Neighbor relations between this country and Brazil.

► To date 1,122 Chaplains have been graduated from the Navy Chaplains School at Norfolk, Virginia. They are going out at the rate of two a day. Meantime Captain Robert D. Workman, Chief of Naval Chaplains, says that many additional Chaplains will be needed in the next eighteen months.

► In Montevideo, Uruguay, more than six hundred young men assembled at the call of the Uruguayan Catholic Youth Federation to form a national J.O.C., or association of Catholic Youth.

## THE NATION AT WAR

ON September 3, British and Canadian troops landed on the peninsula of Calabria. This is at the toe of the Italian boot, and two to seven miles from Sicily. The invading troops crossed in hundreds of small boats and amphibious jeeps.

The British Navy covered the crossing with an intense fire from their guns. It was aided by British and American artillery on shore. Little or no opposition was met, so the entire movement proceeded as planned. The invaders then proceeded to advance up the coast on both sides of the peninsula. Greatest delay was caused by the destruction of bridges and roads, in the narrow strip of land between the shore and high mountains.

On September 8 General Eisenhower announced that an armistice had been concluded with Italy under the Allied terms of unconditional surrender. Italian arms were to be handed over to the Allies, and the army was asked to aid in ejecting the Germans from the peninsula. How this would be done remained a military conjecture, but on the 9th landings were effected by the Americans, Canadians and British in the Gulf of Salerno near the great harbor city of Naples. Germans offered the only opposition to the Allies as they carried on the occupation of Italy.

The Russians are gaining constantly in their great offensive against the Germans. The latter are abandoning the Ukraine industrial district centering around Stalino. The location of the line to which the Germans are retiring is not yet apparent. Many think it will be the Dnieper River. The loss of this part of the Ukraine will be a serious economic blow to the Axis. It will not immediately benefit the Russians, as the Germans will destroy everything possible before they leave.

In the areas around Kharkov and near Smolensk, the Germans have not given way very much. They are resisting stubbornly. But between these two sectors the Russians are driving forward into good farm country.

So far, this summer, the Germans in Russia have avoided a disaster, such as befell them a year ago at Stalingrad. With minor exceptions their retreats have occurred in good time. The Russians have not made any large captures. Still it is certain that the Germans are losing heavily. Whether more so than the Russians no one knows.

It has been predicted that the battle in Russia will soon slow down, on account of the September rains changing the roads into impassable mud puddles. This is not certain. As is usual in the temperate zones, seasons from year to year vary considerably. No one can tell in advance whether this is going to be a dry, or a wet, year. If it is dry, the great battle will continue. If it turns wet, it may have to slow down, at least in places.

The recent appointment of Lord Mountbatten as Commander-in-Chief in Southeast India presages an early campaign to recover Burma, and reopen the route to China. It may start in November, when the present rainy season will have ended.

COL. CONRAD H. LANZA

## WASHINGTON FRONT

PRESIDENT Roosevelt has moved to strengthen the position of the Office of War Information, whose prestige has waned lately, to help it pry more realistic war news for Americans out of the Army and Navy. It is an old sore spot. When Elmer Davis came to Washington it was commonly assumed he would break down the rigid military reserve in news matters, but this has hardly been the case. He has had some success in liberalizing the flow of news to the public, but military reticence still makes it hard to keep the people properly informed on the war.

The truth is that the whole function of news dissemination has deteriorated badly in the last year or so. Frequently there is disregard of and even contempt for the idea that men holding office in a republic have a responsibility and duty to inform the people as to the affairs of their government. Too often officials take the attitude of corporation directors slightly annoyed that the shareholders wish to know how their business is getting on.

President Roosevelt's own press conferences on many days recently have been productive of little information, and sincere questions put to him by newspaper or radio men have been answered with an attempt at wisecrack or a few impatient words offered with what seemed to some newsmen a show of condescension.

There is no suggestion that military or diplomatic affairs of obviously necessary secrecy should be spread on the record. It is acknowledged by all that in wartime there is much that must be known only to a few, lest information of value be given the enemy. But there is more than a suspicion that officials have sought to use this fact to cover up on matters of legitimate information the revelation of which could not possibly be an impediment to the war effort.

The contrast has been sharpened here by the newest visit of Prime Minister Churchill. For sound reasons the Prime Minister could not allow himself to be quoted on certain important world affairs, yet he was able to talk candidly and frankly to newspapermen whose business it is to try to report and interpret accurately the currents of world happenings for their readers.

It was to the very great credit of Mr. Roosevelt when he came to Washington that he opened the doors of the White House for the most genuine press conferences ever seen here, to provide Americans with a more intimate view of what was happening in government than had been possible before. There was no demand that questions be written in advance so that answers might be carefully prepared; the President took them as they came and generally gave the questioners good answers.

Something has slipped since then. Yet the need for forthrightness, wherever it can be practised without jeopardy to the war, is perhaps greater today than at any time since the war began.

CHARLES LUCEY



# MAKE HASTE SLOWLY IN REGULATING UNIONS

BENJAMIN L. MASSE

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IN Britain the ruling classes take it for granted that one of the purposes for which this war is being fought is the betterment of the lot of the masses. The Government has accepted the Beveridge Report on social security "in principle," and Mr. Churchill, reputedly a stout conservative, approved its general aim in his speech of March 21.

New Zealand and Australia are, if anything, more firmly committed to progressive social policies than is the Mother Country. Last month the Labor Party in Australia won a general election and greatly strengthened its hold on the government.

Even in Canada, where, despite some radical agrarianism in the Western Provinces, the forces of conservatism seem stronger than in any other English-speaking country, there are signs that the promise of the Four Freedoms is beginning to be taken at its face value. In the recent elections for the Ontario Parliament, the Cooperative Commonwealth Federation—a new party with a "socializing" program—astonished observers by gaining one-third of the seats.

But here in the United States—where the vision of the Four Freedoms was conceived—the trend is just the other way. The elections in the autumn of 1942 resulted in the most conservative Congress since 1929. Side-by-side with the war effort has gone a swelling demand for the end of social reforms at Washington. One after another, with obvious satisfaction, the Congress has liquidated or severely weakened a number of Federal agencies devoted to improving the lot of the underprivileged. The Farm Security Administration, the National Youth Administration, the National Resources Planning Board are a few of the agencies which have felt the withering blight of Congressional disapproval. Its gingerly approach to a wartime tax program, its coolness toward proposals to extend the Social Security Act, its regard for business and commercial farm interests in drawing up price-control legislation, all these testify to the conservative cast of the present Congress. Abroad, the war is an incentive for extending social reforms; here it seems to be an excuse for abolishing them.

Nowhere is this reactionary trend clearer than in legislation affecting labor unions. For the first time since Mr. Roosevelt took command at Washington, in 1933, the Congress has passed a restrictive labor bill—the War Labor Disputes Act. Previously, the Hobbs Bill had been headed off only by strong Administration pressure. But in this regard

State Legislatures have gone much farther, and much faster, than the Congress, especially in the South and Middle West, where anti-labor sentiment is rampant. (Ironically enough, some of the groups most intent on "reforming" organized labor are the same ones demanding an end to social reforms at Washington!) If a benevolent attitude toward organized labor is a sign of progressive and socially-conscious government, then, contrary to the situation elsewhere in the English-speaking world, this country is riding a wave of black reaction.

I do not propose here to discuss the genesis and extent of this socio-political trend, or its possible repercussions on the delicate and difficult task of making a durable peace after this war. (If the reader is interested, he can find a masterly discussion of this question by Friedrich Baerwald in the June *Thought*. Professor Baerwald brilliantly substantiates the Holy Father's contention, in the 1942 Christmas Eve allocution, that "international relations and the internal order are intimately related.") Here I shall content myself with an observation on the popular demand for restrictive labor legislation—a demand which has already begotten some dubious results, and which promises further and even more questionable fruits.

To avoid possible misunderstandings, let me state my considered belief:

1. That the rights of employers and the public must be more effectively guaranteed against the occasional lawless activities of labor unions than they are at the present time.

2. That the rights of rank-and-file members of labor unions are not now sufficiently protected.

3. That racketeers and Communists ought to be barred from positions of union leadership, and driven from those they now hold.

With that on the record, let me add that I am not at all certain that the best way to safeguard the rights of employers, the public and the rank and file of labor, as well as to banish Reds and racketeers, is to enact some of the suggested and popular "improvements" on the National Labor Relations (Wagner) Act. I am not at all sure that such legislation is even a good way to achieve these laudable goals.

We know too little, it seems to me, about the effect on labor unions of restrictive or regulatory legislation to be dogmatic on this point. Of course, if the reader is opposed to the whole idea of organized labor, or to labor unions as they exist today,

this scruple of mine will not seem important to him. In that event, if regulatory legislation has the effect of weakening organized labor *vis-a-vis* organized management, regardless of its announced purpose, well, so much the better.

But I am writing for people who understand that workers have an innate, God-given right to organize and to bargain collectively with their employers, and who understand that in a modern industrial society strong, independent labor unions are essential to the preservation of political democracy. I am writing, therefore, for people who would not wish to do anything that would weaken or destroy organized labor: for people who, conceding both the existence of abuses and the necessity for removing them, nevertheless do not want an operation, even a successful one, if the patient is going to die from it.

Now in order to correct the abuses of organized labor, it has been proposed that the Wagner Act be changed in three important respects:

1. The powers of the National Labor Relations Board to investigate, prosecute and adjudicate should be separated.

2. To correct the present one-sided nature of the Wagner Act, employers should be given equal rights with unions to petition for collective-bargaining elections.

3. The Act should define and penalize unfair labor practices by unions, as it does unfair labor practices by employers.

Even since the passage of the Wagner Act in 1935, these changes have been debated in Congress. While the arguments in favor of them are persuasive, they are by no means convincing, and there are equally strong arguments on the other side. For this reason a majority of Congress has up till now shied away from them. It has not felt justified in tinkering with such a major piece of legislation as the Wagner Act on reasoning that is mostly *a priori*, and far from conclusive at that.

But some of the State legislatures have not shown a similar diffidence. Minnesota, Wisconsin, Texas, Iowa, Kansas and Colorado have all tried, by incorporating the changes enumerated above, to improve on the Wagner Act. Whether these experiments have been a success is something less than certain. But at least this much can be said for them: they are furnishing a growing body of facts upon which it may soon be possible to base a balanced judgment on the merits of such legislation.

Already Wisconsin's Employment Peace Act has been made the subject of a stimulating and exhaustive study by Professor Charles C. Killingsworth, instructor in political economy at Johns Hopkins University. His conclusions appear in the June number of the *American Economic Review*, and it may be worthwhile to give them a wider circulation here. They are not such as to encourage sincere proponents of similar legislation; for on three major points Professor Killingsworth finds that the Wisconsin law has at least partially miscarried—with unfortunate results to the unions, to employers and to the public. I shall summarize his findings as briefly as possible:

1. The Wisconsin law, in contradistinction to the Wagner Act, grants employers generous rights to petition the State Employment Relations Board for elections to determine bargaining units. The reason alleged for this change is that employers have legitimate interests in collective bargaining which cannot be safeguarded unless they have the right, "whenever a question arises" concerning employee representation, to ask for an election. Except for cases involving conflicting claims of two unions, the NLRB has consistently opposed this argument, chiefly on the grounds that employers do not need this right to protect their interests and can use it to destroy struggling labor organizations.

The Wisconsin experience, during a period from May, 1939, to April, 1941, tends to confirm the fears expressed by the NLRB. During this time, the Wisconsin Employment Relations Board certified election results in fifty-three cases in which either the employer or the union was the petitioner. In thirty-one cases, the employer was the petitioner; in twenty-two cases, the union. In the employer-initiated cases, the union won seventeen elections and lost fourteen. In the cases where the union asked for the election, it won twenty and lost only two. These results clearly substantiate Professor Killingsworth's cautious conclusion that "the high ratio of union defeats in employer-initiated elections suggests that such elections have frequently been utilized to choke off union organizing campaigns." They would seem to justify, also, labor's charge that efforts to modify the Wagner Act in this regard are simply a disguised attack on unions. If it is the national policy to protect the right of workers to organize, then the Wisconsin Act appears to be defeating this purpose.

2. The Wisconsin Legislature accepted the criticism that an agency which investigates and prosecutes a case cannot impartially judge it. Unlike the NLRB which, following the pattern of quasi-judicial administrative agencies, exercises the triple function of investigation, prosecution and adjudication, the Wisconsin Employment Relations Board is restricted to the function of adjudication. It is a kind of court, with no power either to investigate or to prosecute.

The procedure before it differs notably, therefore, from that followed by the NLRB. All proceedings are necessarily initiated by a *private party*, since the Board, deprived of prosecutory power, cannot be a party of interest to the litigation. The private parties—individual workers, unions or employers—may either present their cases themselves or engage an attorney to act for them. On the basis of evidence thus adduced, the Board hands down a judgment—unless in the course of the action the disputants arrive at a private agreement. In that event, the Board does absolutely nothing.

This procedure, while it avoids the *possible* evil of partiality, has several *actual* disadvantages.

First of all, almost every case has to go through the relatively expensive and time-consuming process of a trial. This is in sorry contrast to the record of the NLRB which, through its power of investiga-



tion, settles eighty-five to ninety per cent of its cases informally!

In the second place, since the litigants may themselves argue their cases, much time is lost through poor and inexperienced presentation.

Finally, since the Board is not a party in interest to the action, cases can be and have been settled illegally. This happens because the Board, once the complainant requests dismissal of the case, even in the midst of the action, has no choice except to grant the request. Thus the public interest is inadequately safeguarded, although the protection of that interest is one of the announced objectives of the Wisconsin Employment Act.

3. In a third important respect, Wisconsin heeded criticism of the Wagner Act. "Why," it has been repeatedly said, "establish unfair labor practices for employers and leave the unions unrestricted? Can the unions do no wrong?" And so the Wisconsin Act contains a lengthy list of unfair union activities. Most of these are already illegal, being contrary to general law, but a few are not, such as union demands for a closed shop before three-fourths of the employees concerned have voted in favor of it. These restrictive and regulatory features of the Wisconsin Act constitute a real innovation in labor legislation, and they have been watched with considerable interest.

Have they made the unions more law-abiding? Have they restored "the balance" between unions and employers, and given greater protection to the rights of employers and the consuming public?

The answer seems to be no. After detailed discussion of several typical cases, Professor Killingsworth concludes that "the actual effect of the restrictive clauses in the Wisconsin Employment Peace Act depends largely on the relative economic strength of the employer and the union. When the union is weak, the clauses may be utilized as part of a campaign to smash the union. When the union can afford lengthy legal battles, the application of the Peace Act can be postponed for months." But that is exactly where matters stood before the passage of the Act, except that now weak unions are weaker than before.

These results of the Wisconsin experiment ought to be a warning to proponents of regulatory labor legislation to make haste very slowly. The national labor policy, as embodied in the Wagner Act, encourages and protects labor organizations. That policy is sound morally, and is necessary if the working class is ever to achieve justice in our modern industrial order. While the state has the right and duty to regulate labor unions, where such regulation is necessary for the public good, it must not in so doing nullify its prior obligation to encourage and protect them.

By way of conclusion, it should be said that organized labor itself has not notably contributed to a solution of this difficult problem. On the contrary, by adopting a purely negative and defensive attitude toward all proposals to remedy abuses by law, it has contributed to the trend toward regulatory legislation. It is time for responsible labor leaders to join the debate and offer proposals.

## PH.D. - PRACTISE HUMILITY DAILY

SISTER MARY BERNICE

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EVERY summer thousands of teaching Sisters enroll in various colleges and universities throughout the nation. Every year a few of them graduate, receive a diploma which they hold for a few minutes, turn over to the Sister Secretary and never see again. They have their degree. Some few say, "How grand, she has her degree!" Others ask with raised eyebrows: "Has she her degree?" Still others will say very dolefully: "O dear, I hope she won't get proud now that she has her degree."

Personally, it is the last group that puzzles me. Just why should a degree tend to make people proud? Honors, I admit, are dangerous occasions of pride, but degrees, most of them, are earned by such labor that it seems to me they do not conduce to mere pleased vanity. It has worried me several times, annoyed me more times.

I remember the first time I heard the sentiment voiced: "I don't believe in Sisters earning degrees. It makes them selfish and ambitious." We listened—a group of Sisters, most of us wondering if the coveted B.A. would come before the very certain R.I.P. The speaker was a priest-professor in the college we attended. It was not for us to enter into an argument, not with the discouraging list of titles that decorated his name. So we stood indicted, outwardly submissive, "sober, steadfast and demure." Inwardly we had our own ideas—and they were not Father's.

Father's opinion has often been reiterated. Last year another priest accosted me on my Master's Degree. "What's the sense of it?" he demanded as though I had done him a personal wrong. "Can you cook?" he said suddenly. "Certainly, and very well, too," I answered humbly. "Do you wash dishes?" Then he went on to complain bitterly: "I never knew a Ph.D. that had sense enough to come in out of the rain." Still gloomily he went on: "I always had an idea that a Sister with a degree was too stuck up to do housework."

How well I remember when I started in on my own college career. One year out of the Novitiate, I accepted it as part of "His Majesty's Service." Now, the remembrance still furnishes me with a good laugh. It is with due respect to my Superior, who was an admirable Religious and certainly understood the science of the Saints if not all the courses in Philosophy, that I tell the story.

"Cosmology," she read thoughtfully—"physical laws governing the universe . . ." Then she turned to me and said: "This may help you in your Geography." Geography! Well, Cosmology certainly helped to reduce me to a shivering mass of ignorance. Any vestige of self-satisfaction that had escaped the Novitiate now came to a ruthless end.

I was really hurled (I surely didn't *walk* in with my eyes open and I wasn't carried out, though I could have been) into Philosophy S-102. "Logic," glowered the professor, "was a prerequisite." I hadn't had Logic. At the end of each day's lesson came the dreaded question. "Is it clear?" rang out Father's sonorous voice. "Yes, Father," quavered some hesitating nun. One almost saw the aspirations in visible shape. "What is clear?" came the inexorable query. Alas! what *was* clear? I emerged feeling sure of two things—that Cosmology would *not* help my Geography and that an intelligence test would probably rate me a "dull normal."

Latin Classes followed where I frantically prayed not to be called on, mathematics classes where I worked side by side with former pupils, science classes where I bitterly regretted that I had not entered a contemplative Order. When I took Biology and hid my drawings from the Jesuit professor (I *cannot* draw), he said sternly: "It isn't so important to have a perfect drawing, but it is important to have practical humility."

As I remember, all the Sisters felt the same. Naturally we wanted to do well. It was God's work. Our Orders were giving us money and time to spend on degrees. But the Sister who worked only for her own glory was rare. Always—and I am a graduate of two Jesuit colleges in different states—always I met with Sisters eager and willing to help and encourage one another. I have seen them spend hours showing newcomers the use of the library. I have had my own notes typed and left on my desk after an illness. I have seen them tutor one another. Last summer four Sisters of four different Orders used the same set of notes neatly typed and arranged. Surely if degree work tended toward producing stuck-up nuns, universal charity would suffer. It doesn't.

There is much we do not know—there is so much we could know—there is so much we will never know! How could a Sister emerge proud? Yes, I think I'm right. Proud Sisters would not so heartily congratulate one another on victory achieved. (I still remember the Sister of Mercy who introduced herself and said: "Congratulations—I just heard you passed your Orals!") I still remember the Sister of Saint Joseph who rounded up the Sisters to pray because I had been called to my Orals. I still remember the delight of the Sisters of Charity of Halifax over my passing. I still recall my own Provincial's telegram of congratulation.

As to the inability to do housework, that is ridiculous. I doubt if there is a single convent where degree Sisters do not have housework to do. In fact, in one Order I know each Sister takes her turn getting breakfast for the nuns. Hard on digestion maybe, but good for simplicity and humility. Sometimes even that helps out. I remember once helping to cook during my studies. I managed pretty well until it came to poached eggs. Now poached eggs are elusive, they are coy, they refuse to be landed on toast unless the wrist is very dexterous. I chased the unwilling eggs, I perspired, I caught the victim only to have it somersault back into the water.

"Here—" came the Sister cook's disgusted tone

as she deftly laid the gold-and-white product on toast. "This is the way you do it. I should think it's a waste of money educating you. Thank Heavens I can poach an egg without a degree."

True, but the humiliating part is that I couldn't—and I had a degree. Needless to say, no college gives egg-poaching as a part of its curriculum.

Isn't it silly to think that college work will make you vain? Suppose all my degrees were A—well, who knows it? Using the good old Retreat notes, in how many colleges am I known? How well known am I in my own colleges? Even famous people pass unnoticed. Every Saturday I passed a certain priest on his way to class. It was six months before I recognized him as an eminent writer and an authority on Francis Thompson. An eminent scientist who has won several honors in the biological field is always interested and helpful in just daily happenings. I went to Boston College four years and never saw the President until graduation. Then he was eclipsed by the Cardinal.

Even my graduation held little to inflate my pride. In the class were two of my former pupils. I had taught them decimal points. Now their college points equalled mine. My shoes, which were new, squeaked—at that time I would say groaned—as I walked across the stage. Everyone was lavish with congratulations, but interspersed were the usual: "Well, you poor dear, you certainly worked long enough."

"Finished at last! I'll bet you're glad."

"Let's see, when was it you started?"

Then the fact that you have a degree only adds to your humility. You spell a word wrong—and you have a degree. You get the wrong answer in Algebra—and you have a degree. You are supposed to be an authority on everything. Summoning up all your humility, you say to a young Sister: "Honestly, I don't *know* compound interest. I never taught it."

She says: "Thank you just the same, Sister," but her eyes wear a bewildered disgust—"And *you* have an M.A.!"

No, from the first to last, I cannot see pride. I see humility in the knowledge that God in His Infinite Goodness has chosen me as His Spouse. Yes, chosen me who had to labor to acquire a few facts, who added nothing to the great wealth of knowledge, who accepted what others wrote, what others taught.

I think most of the Sisters studied under like conditions. My very going to college was a manifestation of my Superior's will. My courses were dictated by the head of the Department. My companions were assigned by the Superior. My carfare was supplied by the Econome, and my lunch was put up by the cook. It seems to me that reduces me to a pretty dependent position. If you are going to get proud over a degree then you would get proud over raising tomatoes, over crocheting a table-cloth—over anything that could tend to make you feel that you produced the work. On second thought, I think the tomato-grower has a better chance. When we earn a degree we also acquire simultaneously at least a degree of humility.



# WHAT'S WRONG WITH OPA?

WM. G. DOWNING

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THE stockholders of Middletown Consolidated of Somewhere in the U. S. A. had written a letter to their Senator in Washington asking him that he do something about all those complicated regulations of OPA. The letter was a result of a meeting in which anything but nice things were said about OPA. For Middletown Consolidated had been ordered to refund the amount they had overcharged in excess of OPA price ceilings. They had also been notified that they were subject to fine. In their letter to the Senator they had stated that they did not have time to read all the regulations of OPA. Then one day a cartoon appeared in the Middletown paper with some long-haired OPA professors lecturing against private enterprise.

Now the happenings in Middletown have some basis in fact. Similar letters are being written and similar cartoons drawn all over the country. OPA is very much under fire. The attack on the long-haired professors is only one of many that have been made and will be made upon OPA. It will not help our morale on the domestic front to ignore these attacks. It is better to face the facts and to attempt to remedy them. What is the truth of the many criticisms which are being hurled at OPA?

There is little point now in assaying the criticism of alleged professorial boondoggling in OPA. Congress has already acted on these complaints and the professors have given way to businessmen. But an objective observer feels bound to point out that the critics found it much easier to attack the personalities of the professors than their theories.

Closely related to the attack upon the personnel of OPA is the criticism of totalitarian tendencies which are said to be involved in price control and rationing. Business in general, the commercial farmers and even a segment of organized labor see little more than New Deal regimentation in over-all price-control regulations.

Another popular source of complaint is the complexity of multiple OPA regulations. There are general freezes and special freezes and formula mark-ups of seemingly unending variety. Small retailers spend hours of their time in deciphering meaningless (to them) regulations.

The press is understandably strong in opposition to OPA. One group of papers sees Socialism in capital letters in almost every move OPA makes. While these papers are ostensibly crusading to preserve the system of free enterprise in American business, there is some suspicion that their motives are not completely altruistic. To preserve American business, they fought grade labeling; but grade labeling is closely related to advertising, and ad-

vertising is the main source of newspaper revenue.

Congressional attacks upon OPA are well known. The Congressional attitude toward inflation is hard to understand, for OPA was created by the Congress as an agency to fight against inflation. Has Congress changed its mind in the matter of inflation? It may be that letters similar to that of the Middletown Consolidated have something to do with the matter. At any rate, before adjourning last summer, it cut OPA's appropriation, thus handicapping enforcement of price regulations. It cast a sour eye on subsidies, although these seem essential to efficient price control. It turned down quality control of commodities through grade labeling and standardization of products, even though adulteration of quality is an easy way of avoiding price ceilings.

How justified is this widespread attack on OPA? OPA attains its purpose when it checks excessive price rises and price dislocations. Now such restrictions will often go against the selfish tendencies of producers and sellers. Since all men are not perfectly unselfish, criticism will result. This criticism will take various forms. Some of it will be grounded in fact and OPA welcomes such criticism. But some criticism is often a mere subterfuge for the real complaint that a certain producer is no longer able to acquire excessive profits through abnormal pricing. It should be remembered that price control must not be so weak that it becomes inequitable. Nor is it possible to control prices without asking for sacrifice. OPA knows that it is working in the social sphere and that it must expect criticism when it is working out reforms which help the common good but which may go against the selfishness and prejudices of individuals. The ideas of control and totalitarianism are not perfectly identical.

Honest OPA officials will admit that OPA regulations are complex, but they will tell you that they are dealing with a complex economic system. However, OPA is making every effort to make its regulations as simple as possible. The community ceiling-price program for food items is a recent development in OPA which is essentially an effort to simplify, equalize and enforce the ceiling prices.

Before this program was launched there were four main methods used in the food-pricing program. Under the General Maximum Price Regulation, many foods were priced according to March, 1942, levels. Three other main types of regulations used in the pricing of foods were special base-period methods, the formula method and the specific dollars-and-cents method. There were also variations of these four main methods. This meant

a complicated method of pricing for sellers and it also meant that many violations were possible since the consumer could not easily be aware of the dishonest producer. However, it was felt by OPA that it was necessary to use these many regulations in order to obtain the greatest possible equity.

During all this time OPA has been accumulating the necessary information as to the costs of production and distribution of foods which has enabled it to begin the process of simplification of food pricing on an equitable and enforceable basis. Such is the general purpose of the community ceiling prices for foods. On May 6, 1943, OPA gave authority to Regional Offices and to such offices as may be authorized by Regional Offices to fix community ceiling prices for food items. According to this order such offices were permitted to fix community ceiling prices for the sales of any food item in any area or locality within its jurisdiction.

The usual pattern followed is that prices are set for several towns within an OPA district or perhaps for one large town alone. In one district many prices have been set for all the counties of the district together, with the exception of one county. In this county, which contains the largest city in the state, another schedule of prices has been drawn up. In any of these defined areas the consumer now goes to the store armed with a list of the maximum prices that can be charged for certain commodities in that area. Efforts are being made to extend these geographical areas as far as is possible. Efforts are also being made to include as many food items as possible.

Since it will take time to include a high percentage of food items under community ceiling prices, OPA has recently issued a new set of formula pricing methods for food wholesalers and retailers which replace many ceiling prices except those ordered under the community pricing programs. The new regulation supersedes five previous regulations. This new program, added to the community pricing program, covers the great majority of food items. It is hoped that the community-pricing program alone will gradually replace almost all of the other complicated pricing methods for foods. Let us be patient with OPA until that time. In the meantime we might remember that the appropriations for OPA personnel have already been cut to the point where they must ask for volunteers to help.

How is OPA meeting the criticism of the press? OWI helps in this regard. But appropriations for OWI have also been cut. OPA personnel give talks to groups of various kinds. Professors of economics are especially valuable in this type of work. Bulletins and educational programs are prepared for retailers and groups which are affected by price regulations and amendments.

Finally, what is to be said of the attacks by Congress? Politics aside—though it should not be forgotten that politics is Washington's chief business—the present Congress is very sensitive to the inflation-minded farm lobby. But, before adjourning, a strong minority in the House organized to fight for OPA. Perhaps, now that the legislators have had a chance to talk with their constituents, this

minority may become a majority. Congressmen probably found out that the folks back home want the cost of living controlled, and that in many cases their constituents were working closely with OPA.

Significant in this regard is the increase of the functioning of the local OPA boards. Local boards now have a price panel which deals with price violations and complaints. These local panels take over many of the administrative duties of the State offices. They are being built upon the principle that decentralized control is better than remote centralized administration. These price panels are made up of representatives of labor, farmers, business, professions and consumers who work on a volunteer basis. A permanent price clerk is usually connected with the panel upon a salary basis. Helping the panel are associates who work directly with the retailers, collecting information for the use of the price panel. These local price panels have closer contact with the local communities and are able to make the OPA program more of a neighborhood than a bureaucratic affair.

Some very recent developments are taking place in other local communities in putting OPA into the hands of the people. In one city, 2,200 housewives pledged themselves to pay no more than ceiling prices and accept no rationed goods without giving up ration coupons. In another city, air-raid wardens will seek signed pledge cards of loyalty to OPA from every resident. Into the windows of loyal homes will go official OPA placards attesting the enlistment of each home in the battle on the domestic front. It is to be hoped that such movements of constituents will influence Congressmen.

Whatever be the outcome of these many attacks, it can hardly be said that OPA has failed. The overall picture for OPA is good. OPA has made many indeliberate mistakes, since its personnel is made up of fallible human beings dealing with complicated problems. But there have been good results. In one State, Wisconsin, during the years 1939-1943 there has been a retail-price increase of only twenty-seven per cent. During the years 1914-1918 of World War I there was a retail-price increase of sixty-two per cent. Using these figures, it has been estimated that OPA price ceilings in this state have resulted in savings totaling 170 times the cost of administration of the OPA in the state. Conservative estimates point to the fact that without OPA the increased cost of government of the United States this year might amount to \$5,000,000,000. Yet, the appropriation for OPA this year was only \$155,000,000.

OPA invites loyal American citizens to join in the battle against inflation. Political prejudice should be put aside, at least for the duration. OPA asks for sacrifice. American wage earners would do well to think of the workers of France and Norway who are put to work by a lash, if they think that the sacrifices demanded by OPA are too great. American farmers who demand that the cost of labor be included in the price index paid by farmers would do well to think of the farmers of Poland. Businessmen with small profits would do well to think of the stolen businesses of Europe. OPA asks for sacrifice. But OPA promises achievement.



# ITALY, WHAT OF THE NIGHT? PART II

LUIGI STURZO

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*(Continued from last week)*

Among the Latin countries today, Italy alone is a monarchy. The monarchy continues in spite of a fact which is new in history—a dictatorship which coexists with the monarchy and overwhelms without destroying it, and a monarchy which survives the dictatorship and does not fall with it.

At the present moment the gratitude of the Italian people for the overthrow of Fascism goes also to the King, who has been made the center of popular demonstrations. But there are those who remember the responsibility of Victor Emmanuel III for the twenty years and nine months of Fascist rule—since the day when he, against the will of his own government, refused to sign the decree (already promulgated with his own consent) declaring Rome in a state of siege, and permitted the entrance of the Black Shirts into the Capital (March on Rome, October 28, 1922).

If Victor Emmanuel forestalls popular resentment (particularly if peace is delayed) by abdicating in favor of his son, Humbert II (others say, in favor of his grandson, Victor Emmanuel IV, with the regency of his mother, Marie José, the Belgian King's sister), perhaps the decision whether Italy will be a monarchy or a republic will be given by the Constituent Assembly. The results, however, cannot be predicted. In certain cases imponderables determine historical situations, beyond the will and the foresight of man. The French National Assembly, between 1871 and 1875, sought to establish a monarchy and came out a republic. It may be that the majority in Italy are for a republic today and, instead, the monarchy will stay where it is, with more or less moral authority.

It will be well to avoid giving credit to the idea that the monarchical question in Italy is linked with the fate of the Church. Let us not renew the errors of the epoch of alliances between the Throne and the Altar, which was so fatal to France. The House of Savoy, from 1848 to 1929 (date of the Lateran Treaty) had been considered by Catholics as a "liberal" monarchy, in the sense that the adjective had one hundred years ago—that is, anti-clerical (then "liberalism" meant for many people what Bolshevism or Communism means today). There was no law against the historical, economic and religious interests of the Church that the House of Savoy refused to sign. And although they sincerely loved peace with the Vatican, they did nothing to hasten it. In the minds of Italians, the House of Savoy has never been identified with the Church, not even in the short period from the Lateran Treaty to the present day as, on the contrary, in the minds of the French people, were the

French Kings from Clovis to Louis XVIII and Charles X and even the Pretenders to the Throne, down to the living Count de Guise.

Some anti-clerical republicans are afraid lest the Vatican, in agreement with London and Washington, may uphold the House of Savoy against the public opinion of the Italian people. This is a polemic exaggeration. Leo XIII's precedent, which urged the Bishops and the Catholics of France to stand for the Republic (Encyclical letter of February, 1892), to the grievous scandal of the pious Frenchmen who charged the Pope and his Secretary of State, Cardinal Rampolla, with being Free Masons, is of such import that no anti-clerical can undervalue his choice. In my opinion, in the event that Italy makes up her mind for the republic, there will be no need at all for the Pope to urge the Bishops of Italy to adhere to it, as Leo XIII did. The allegiance of the French Bishops to the Royal House was an historical and feudal tradition. In Italy, only one Bishop of Piedmont and the canons of Superga Basilica (where the members of the House of Savoy are buried) can regret the disappearance of the monarchy as a family bereavement. The others will be for this or that form of government, according to personal political leanings or philosophical theories, never for ecclesiastical interest or feudal allegiance.

Some people believe that the monarchy gives the country a greater stability than a republic would. History shows us that, among Latin countries, the Spanish Monarchy was, for a whole century and a half, always tottering; the Portuguese Monarchy passed away in 1911, and nobody remembers any longer the House of Braganza. The French Royalists have remained like a thorn pricking the nation. Italians, on their part, have had a long history of republics (and what republics!) from ancient Rome through Venice, Florence, Milan, Genoa, Pisa and a hundred more—not to mention their famous Leagues against Redbeard and Frederic II. In Italy the monarchies have always been foreign—first the Barbarians, with Theodosius; then the Suabians, the Aragonese, the Angevins—the French, the Spaniards, the Austrians and the Savoyards. And when, owing to national unification, there disappeared the dynasties of the various principalities and kingdoms into which Italy had been divided, the so-called "legitimism," so wearisome in France, did not last in Italy even a decade, and then only among the patricians and those old clerks who refused to change masters.

Still more important is the problem of the political structure of Italy. The monarchies of northern Europe (England, the Scandinavian countries, Holland, Belgium and Luxembourg) have adapted themselves easily to the process of democratization, and have remained as the living symbol of the nation. The Latin and Balkan monarchies, on the contrary, have tied themselves to the classes, or the factions, or the military groups, of the various countries, and have emerged all worn out. The Kings of Greece have gone up and down, now in favor of dictatorships and now against. Alexander of Serbia became a dictator himself and was assassinated.

sinated. Alfonso XIII paid with abdication for the adventure of Primo de Rivera. Carol of Rumania is a fugitive, and Boris of Bulgaria is dead.

All this is inconceivable in Holland or in Norway. The oath to uphold the Constitution is a real oath for the Kings of the North; but the Mediterranean Kings easily forget their oaths. This is due to the fact that the political structure of these countries has not yet found the measures corresponding to their needs.

Italy had its period of liberalism; but it was the bourgeoisie which governed on behalf of the people: the people kept aloof from the parliament and the municipalities (1860-1882). When the vote was extended, the workers' parties were formed, but the peasants remained outside the political arena and rioted; the workers and the common people in the villages and cities agitated; states of siege were proclaimed; King Humbert (1882-1900) was assassinated. Finally they tried democracy, with universal suffrage and with workers' parties already grown up. From 1900 to 1914, Italy enjoyed an exceptional period of prosperity. The war then came—followed by the postwar uneasiness, the economic hardships, Nationalism, Popularism, Fascism. The latter won the struggle, which raged furiously for seven years (1918-1926), and proclaimed the Totalitarian State.

Tomorrow the people will surely claim their full participation in the political life, and a system of social security. Who will be able to deny it to them? The King and the Army? Shall we have a military dictatorship—the capitalist bourgeoisie that will repeat the ancient form of liberalism—all freedom for itself, none for the workers?

Well, it is necessary to have clear ideas in this connection. Today there are two alternatives—either an inter-class democracy, that is, a democracy with liberty for all the classes on an equal footing, or dictatorship. The latter might be either Fascist (or semi-Fascist, *à la* Pétain and *à la* Franco) or Communistic, more or less in contact with Moscow. Other political chances are not possible. Whoever speaks of authoritarian regimes of the past forgets that society then was divided into classes in the form of castes, that aristocracy played a political and military part, that the clergy formed a social class with a vote of its own, that the people had no value, industrialism did not exist, and capitalism was unknown. The American and French revolutions and the other liberal revolutions that followed changed the countenance of western countries. Today authoritarianism can be nothing else than militarism: Marshals, Generalissimos, Führers, Duces and like inventions, which the war is sweeping aside. And if, after the war, some specimen, formalistic and without substance, should still remain, on the first occasion it will vanish like a shadow.

In Italy already the parties emerge and, whether you like it or not, the alignment is made by now for the future: Liberal-Democrats, Socialists, Action Party, Christian-Democrats (Popolari) and Communists. Will there be an understanding among them? A wholesale struggle? All depends on the

way in which the postwar European problems are posed.

The Communist danger, if there is any, will originate, not in Italy, but in Germany, or from the Slavic countries, and will blaze all over Europe. Italy, due to her economic structure, her scattered small property, the importance of Catholic Action, the limited range of the industrial zones, is bound to be the least vulnerable of all the European countries. Moreover, after twenty years of Fascist tyranny, she is not likely to fall under the Communist tyranny.

But, for this reason, it is expedient that Italy should not be physically destroyed, as it will be if the bombardment continues to be as grave as the bombings of Palermo, Messina and Naples; not spiritually humiliated as seems to happen in some unconscious press organs and certain ignorant political circles; and it is imperative not to re-create national resentment by territorial mutilation.

## FATHER OF SOLDIER AVERTS STRIKE

JOHN E. GREEN



THAT is what the headline read in the New York Times, recently, in an article on its front page, concerning a threatened strike. It seems that the location of the threatened strike was in Philadelphia, at the Quaker City Iron Works, where the work was one hundred per cent for the prosecution of the war.

Charles Daggert, former Chief Petty Officer in the last war, was the man who performed this splendid job. His son, Private Albert Daggert, aged nineteen, stationed at Fort Lewis, wrote a letter to his father, who is the President of the Local Union, imploring the workmen not to be "too radical, for the fellows in the service need that stuff very badly."

Upon receipt of the letter, Charles Daggert asked the Superintendent, Robert Wilson, for permission to stop the work for a short period of time and allow him to hold a meeting right then and there. When the permission was granted, he mounted a boilerlike tank which he was welding at the time, then, blowing the shop whistle, he had them assembled—but not to listen to just another proposal or compromise.

His talk was direct and personal. He first referred to the ninety-eight men from the plant who were already serving in the U. S. Armed forces. He pointed out the individual part each one played in this march to victory. He next called on the parents of boys in the service, and then read the letter from his boy, winding up the dramatic talk



by asking: "Would you want to lay down on any of them?" To which they yelled in a loud chorus, "No!"

A motion was made and seconded, calling for a rescinding of the strike vote, previously taken under the guidance of a few hot-heads. The motion was carried and the strike was officially called off, with the men who, shortly before, were about to drop their tools, running determinedly back to work.

They have not ceased working since, waiting very patiently for the War Labor Board to render a decision on their request for an increase in their hourly rate. Up to this point, this apparently had such an appeal that the staid New York *Times* gave it two columns down at the foot of the page, and the page was the front one. The *Times* knows front-page news when it sees it.

Having read the article carefully, we decided that the story behind the story should be told. Anyone who has been through strikes or threatened strikes in any capacity calling for negotiations, as the writer happens to be in representing management, realizes that when a strike vote is taken, what is described above is rarely sufficient to turn back the rising tide of resentment engendered by weeks of fruitless negotiation.

We happened to have been with the Superintendent, Robert Wilson, and the Union President, Charles Daggert, just ten weeks prior to the date-line on this story in the *Times*. They also had with them 112 men from their shop, and they spent forty-eight hours together at a weekend country home.

The meeting-place was the Retreat House for Laymen, Saint Joseph's in the Hills, Malvern, Pennsylvania, twenty-two miles west of Philadelphia. This Retreat was known as the Mid-May Retreat, being scheduled for May 14, and having been organized and recruited for a period of three months prior to this date. There are fifty-three Retreats held here annually, each weekend, from Friday to Sunday, with four mid-week Retreats to fill in for those unable to come on a weekend. The entire season for 1942 witnessed 6,008 men, under the leadership of 53 Captains and 1,200 Associate Captains, who drew aside from the workaday world for this spiritual venture.

To the particular Retreat we have in mind came others besides the 112—to the number of 211. But our interest is in this particular group, because of what has since happened. To begin with, Bob Wilson, as they call him at the shop, was a Co-Captain, who agreed to choose Associates to help him recruit men for Retreat from his shop. He had in mind the great misunderstandings which arise between men and management, and wanted to see if all concerned could not better understand each other after forty-eight hours of the Retreat exercises, which include meditations, conferences, Stations of the Cross—with the men being the officers and readers at the Stations—Holy Sacrifice of the Mass, Benediction and private Adoration of the Most Blessed Sacrament.

Anyone who has made a Retreat realizes that

there are periods of silence, and periods of free time. It was during the free time that the Superintendent, his brother, Harvey, assisting him, and the President of the Union and his shop stewards got to know each other as regular fellows. By the time Sunday dinner rolled around the men had sent out and obtained a small statue of Our Lady of Grace, and they requested the Captain to bring Robert Wilson, Superintendent, to the head table and make a presentation on behalf of the members of the Union—"to Bob Wilson for his human approach to the problems of labor relations in the Quaker City Iron Works."

We can remember how embarrassed Bob was when he came up to receive the award. When the applause had died down, he mumbled something—choked in between a snuffle or so—but which we found at a later hour was this: "I want to thank the men for their kindness. I will send this beautiful statue of Our Lady of Grace to my boy who is serving in the U. S. Army."

So when we read the front-page account of what took place, we could not help but think of the story behind the story, and even the story behind that one, and the one behind that one. For instance, Pius XI, in his encyclical dated December 20, 1929, covered this story and its background when he wrote:

We regard it as certain that most of the ills of our day start from this: "No man thinketh in his heart," and We deem it proved that the Spiritual Exercises, made according to the plan of Saint Ignatius, are amply strong enough to break through the most stubborn problems under which human society is now groaning.

Charlie Daggert, Bob Wilson and their men drew aside to think in their hearts, and we believe that the real groundwork for the settlement of the strike was this Retreat and the graces which came to all from the beautiful hands of Our Lady of Grace at Saint Joseph's in the Hills, Malvern. Back at the turn of the century, Pius X said of workingmen's Retreats:

We have always highly valued the practice of making spiritual exercises, especially those which Saint Ignatius introduced through the direct guidance of God. For in them there dwells a wonderful power to improve morals and to renew the Christian spirit. Truly, you could not have chosen a better way to help the laboring people who are today threatened with so many dangers.

Yes, a Retreat is a very potent influence. It can make men listen to the words of a soldier's son, Charles Daggert's son, no less than Bob Wilson's, the laboring man's son, and the Superintendent's son—and the words of that former soldier, Saint Ignatius of Loyola who, in the silence of a Retreat at Manresa, was captured by the Son of God, Christ Jesus, our Lord—Who spoke these words for all of us long ago: "Learn of me for I am meek and humble of heart."

It is at the banquet table, on Retreat and in church, where we will learn and nowhere else—the banquet table where all men are equal before God, where we take into our hearts not only the words but the Body and Blood, Soul and Divinity of Christ our King.

## ITALY SURRENDERS

AN era has ended. Almost on the eve of attaining its majority, the Fascist state shrank, withered, collapsed. The Badoglio Government led a short, uneasy life between the hammer and the anvil until it became evident that it could salvage nothing, and then surrendered to the United Nations. The surrender came, for all but a few who were in the secret, like thunder from a clear sky. In most places there was great, but brief, rejoicing; and people settled down again to the grim business of getting on with the war. "One down, two to go" was the general sentiment.

Italy's action is not merely a surrender; it is a decision; it is virtually a taking of sides, or at any rate a choosing of the lesser evil. The Germans have a tight grip on northern Italy—as we shall probably find out in the near future. The Italian army is mortgaged by the thirty-odd divisions in the Balkans, which cannot but fall prisoner to Germany. But Italy has chosen—and the choice is a popular one, to judge from the reports of rejoicing in Rome and elsewhere—to risk the German displeasure rather than the Allied might.

The High Command's terms of surrender and its instructions to the Italian armed forces and merchant fleet are strictly business-like documents. There has been no attempt to humiliate the defeated people, as Hitler humiliated the French in the famous railway coach at Compiègne. The tone of the instructions, and particularly of the Allied broadcasts to the Italian people, stresses the fact that Italy and the Allies have a common interest in throwing the Germans out of Italy. Mussolini had turned his back on two thousand years of history when he brought the Nazis into Italy, brought the enemies of Roman civilization into the heart of the old Empire. It was an unnatural alliance; and all Italians must feel glad that it has ended.

The swift conclusion of the campaign against Italy should—but probably will not—give pause to the vociferous critics who are always ready to apologize for American and British inertia, bungling and general ideological ineptitude. A recent speech on the war by a noted Communist can only be termed a magnificent piece of second-effrontery. Doubtless an attack on northwest Europe is coming; but when and where and how are questions to be decided by those who are best in possession of the facts.

The inclusion of Russia as a partner in the making of the armistice is a reassuring sign. At the moment when the skies were loud with the lamentations of those who saw Russia being sold down the river to please Mr. Hull, Russia was being consulted on the surrender and agreeing to the conditions to be imposed. Russia is now represented on the Mediterranean Commission. Premier Stalin may very soon meet with President Roosevelt and Prime Minister Churchill. His willingness to cooperate will be stimulated by the increasing solidarity of purpose between America and Britain recently signaled by Mr. Churchill at Quebec.

# EDITOR

## A SENSIBLE PLAN

AFTER the failure of a number of half-way measures, War Mobilization Director James F. Byrnes has gone to the root of the industrial manpower shortage. Acting on a study submitted by his advisers, Bernard M. Baruch and John Hancock, Mr. Byrnes decreed on September 4 a drastic program aimed to synchronize manpower supply and the demands of all-out production.

Readers of this Review will recall our persistent approval of the recommendations of the House Committee to investigate defense migration (Tolan Committee) for an over-all direction of the domestic war economy. Many months ago, this Committee, which Speaker of the House Rayburn decided for some obscure reason not to continue, pointed out that the industrial manpower problem could only be solved by relating it to the allocation of war contracts and the draft policies of the armed services. The necessity of relating draft policies to industrial manpower needs was finally admitted when the President placed the Selective Service System under the War Manpower Commission. But only half-hearted steps were taken to harmonize contract allocations with the supply of manpower.

The result of this failure is now apparent on the Pacific Coast, where a critical manpower shortage exists. If war contracts already let are going to be completed on schedule, an estimated 250,000 workers must be brought to the Pacific Coast this autumn. It was this seemingly impossible task which forced Mr. Byrnes to take action.

The eleven-point program which he announced two weeks ago boils down to this: from now on, the War Production Board will work closely with the War Manpower Commission; production plans will be balanced with available manpower; in some cases contracts will be canceled and shifted from areas of scarcity to areas where an adequate supply of manpower already exists.

These are all sensible suggestions and should have been put in force from the beginning. From now on, at least on the Pacific Coast, the War Production Board and the War Manpower Commission will pull together and work as a team.



## RAILROAD CRISIS

WHEN ODT Director Joseph B. Eastman warned the nation on Saturday, September 4, of an impending crisis in railroad transportation, he did not realize how bloodily the events of Monday, Labor Day, would underscore his warning. The tragedy of the Congressional Limited and the Twentieth Century Limited drove home Mr. Eastman's point with inescapable insistence.

American railroads, carrying an unprecedented load of freight and passengers, have been forced, said Mr. Eastman, "to drive their equipment as it has never been driven before." While the war dumps extra millions of tons and millions of passengers upon the rails, it makes heavy inroads at the same time upon the personnel. Caught between the upper and nether millstones of war traffic and the manpower shortage, the wonder is, not that the railroads have accidents, but that there are not more.

Equipment, human or mechanical, can be driven only to a certain limit; and the limit seems to have been reached. Whether Mr. Eastman's proposals should be adopted as they stand, or only in part, we do not wish to argue just now. For there is one remedy, albeit only a partial one, which need not wait upon experts or investigating committees.

That remedy is simply: no unessential traveling. *Unessential*—that is the word to stress. We are very adept at finding excuses for doing what we want to do. A trip looks very important when we would dearly like to take it. Honesty will not ask if it is important, but only: is it essential?

People who have lived under the bombings for three years have acquired a sense of what is essential and what is not. If the main line has been blown up and it takes four hours to go forty miles, that weekend visit to an uncle or cousin or aunt loses some of its necessity. Our very security and the willingness of the railroads to shoulder the immense wartime burden have kept many of us from realizing that our unessential travel was straining equipment and personnel to the breaking-point. We may ask ourselves whether those eighty lives would have been lost on Labor Day if every American had understood what "essential" travel really meant.

## PROPAGANDA AND REALITY

ALMOST every day some spokesman for business assures the American people that free enterprise can handle the economic problems of the postwar world and guarantee full employment and prosperity.

Invariably these propagandists create the impression that the country has a sharp choice between two distinct and mutually exclusive economic systems—one dominated by private capital and the other by State enterprise. Subtly the notion is communicated that just as the Federal Government is a cohesive unit directed from the top, so, too, is business. And the country is warned that it must reject Government and choose business if it wants to avoid Socialism and preserve its precious liberties.

For political purposes, this kind of propaganda may be very effective, at least in the short run. But as a picture of what actually lies ahead of the country, it is false and dangerously misleading.

To speak of business as an integrated, unified organization, with a set of definite policies for all the nation's postwar problems, is just plain buncombe. Most businessmen, it is true, are united in opposing domination by the Federal Government, but this unity of opposition masks deep cleavages of opinion on many of the specific questions that must be answered as soon as the shooting stops.

Consider the case of postwar shipping, not to mention other forms of transport.

We are sending down the ways of our greatly expanded shipyards about five vessels a day, and this figure does not include warships. During the four years of World War I, the United States and Britain together built approximately 9,500,000 gross tons of merchant shipping. Today the two countries are building more than that in a single year, and most of it in American shipyards. When this war is over, the United States, which before the war had 10,500,000 deadweight tons of merchant shipping, will have built more than 50,000,000 tons. Some of this is being lend-leased to our Allies, some will be sunk, but enough will be left to make us the greatest shipping power in the world after the war.

What are we going to do with this enormous ocean-going merchant fleet?

One group of business men, represented by the American Merchant Marine Institute, says quite bluntly that we ought to keep it. These men contend that at least fifty per cent of American foreign trade should be carried in American bottoms, and that to that end we must maintain in the postwar period a merchant fleet of 15,000,000 to 20,000,000 tons, with another 5,000,000 tons in reserve.

But another group of businessmen, those engaged in the export trade, denounces these proposals and warns that to adopt them will accentuate international trade difficulties. Before the war, these men point out, most of our trade was carried in foreign bottoms—English, Dutch, Norwegian—and the revenue from shipping services enabled

these countries to buy the products of our farms and factories. If we cut their shares of postwar shipping by expanding our merchant marine, they will have to set up import controls and diminish their purchases of American goods. Furthermore, using what bottoms they have, they will compete intensively with our shipping for American trade and, to meet this competition, our high-cost merchant marine will have to be heavily subsidized, as it was before the war.

Apart from the question of who is right in this controversy, the shipping interests or the foreign traders, it is obvious that there is a controversy. And this lack of unity in the presence of a specific problem is typical of other business interests in our country. The belief that American business is a unified institution which has a definite, concrete program for the postwar world is just a myth elevated to the dignity of a slogan.

It is equally false to talk as if we must choose between private enterprise and Government enterprise after the war. The best minds of both business and Government and their combined efforts are needed to solve the problems of the postwar world in a constructive, democratic way. Intelligent men in business and Government realize this, but their sincere efforts to promote understanding and cooperation are being nullified by glib propagandists determined, for their selfish interests, to turn the clock back. There ought to be an end to loose and misleading talk about free enterprise and Government planning. Under present circumstances, we need a judicious mixture of both. And that, regardless of which political Party is in power when the war ends, is probably what we are going to get.

## CHAPLAIN SHORTAGE

CHAPLAIN quotas in the Army are, as yet, far from filled. This was clearly disclosed at a press conference held in New York City on September 9 by Brigadier General William R. Arnold, Army Chief of Chaplains. With equal clearness Monsignor Arnold deplored such a shortage.

General Marshall remarked recently that not a single unit should leave our shores unless equipped with a spiritual guide. Yet there are now nearly a thousand Army units without Chaplains. During the first World War, the Chaplain was expected to look after some 2,400 soldiers. Today, the Army wants a Chaplain to every 900 or 1,000 persons. The status of the Chaplain today, too, is vastly improved from what it was then. Duties assigned him are in keeping with his "profession" as a clergyman, and he is no longer a store-keeper, professional entertainer and morale officer.

It is not comforting to learn that the Catholic Church is among the church groups who have been "lagging in Chaplain procurement." The Catholic laity themselves can help to set many a qualified priest free for this sublime work by enduring a few inconveniences as to places and hours. No matter what the sacrifice, the time has come to redeem the "lag."

## PROVIDENCE AND WISDOM

THERE is a very simple question that we should put to ourselves from time to time. It opens up a wide perspective, and corrects many a misunderstanding.

Let us suppose the majority of mankind decide to follow the directions given by the Saviour in the Sermon on the Mount, and honestly, literally, to "seek first the kingdom of God and his justice." What will be the effect on human society of a simple, direct intention to place the service of God as the supreme value in our daily lives?

Let us check up on a few evident results of such a God-directed intention.

If men placed the service of God first in their lives, they would honor toil and not consider manual labor as something to be avoided and of which to be ashamed. All men are not called to exert hard, manual labor, but all men are called to honor such labor. A community which holds it in high esteem does not easily yield to the blight of pauperism.

If God comes first in our lives and not self, we shall find cooperation easy, because we shall respect God's image in our neighbor. We shall lay aside our purely selfish preferences so as to promote our common interests. But cooperation, based upon high spiritual motive, is, in the modern world, a prime condition for any lasting and widespread earthly prosperity.

In a society which seeks God first, and not mammon first, classes and groups, otherwise in conflict with each other, will readily and naturally work together.

A society which seeks first and above all things the Kingdom of God will give highest honor to the home and the hearth, will treat the family as the unit of human society. This means that earthly goods will be judged by the wisest and most far-reaching of all standards or norms: their relation to the family's welfare—of soul quite as much as of body.

"Your Father," says the Saviour (Saint Matthew, vi, 33) "knows that you need all these things"—food, drink, clothing. If this is true for the individual, how much more true for the family. The Father knows that the needs of the human home are vastly more numerous and complex than those of the birds in their tree-swayed nests. For this reason the Father's wisdom on behalf of the family is written into society in countless ways, all of which are the pledge of His fatherly care for man's earthly needs. The family is the natural custodian of private property; it is the source of physical health and vigor; it is the school of labor, of self-denial, of enterprise and of cooperation.

"O ye of little faith!" reproached the Divine Saviour. Faith in God's ever-watchful providence for the individual; faith in His infinite wisdom in planning the laws of human society—this faith He proposes in sharp opposition to the shrewd quest of mammon. But it is this simple faith in God's wisdom and Providence which is the first and surest step toward solving the vexed economic problems of our age.



# LITERATURE AND ARTS

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## A PIONEER PASSES

LOUIS J. A. MERCIER

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I WAS sitting on the veranda of the French House of one of our summer schools, where I had come to give a course on recent French Catholic literature. It had been raining hard all day. The sky was still leaden. I was talking with a Polish student just arrived. She had been in Poland and in France when the Germans swept so ruthlessly down those unhappy countries. She had nursed soldiers in Canada, which she had reached through South America. She was telling how men and women face catastrophes and how soldiers die. Her face was grave with the experience of tragedy. A messenger came with a telegram. Surprisingly it was for me: "With deep regret we inform you that our great friend, Jules Bois, died this morning. Signed: Padraic Colum."

The first thought was one of relief that Padraic Colum was with Jules Bois at the end. The second was the consciousness of this odd crossing of circumstance that it was an Irish poet who had proved to be the French poet's friend unto the last; and that the news of the death of one to whom I, too, had been close for many years should thus come, against the background of a first-hand evocation of what the world's ordeal means, at the very time I was steeping myself anew in that French Catholic literary revival of which Jules Bois had been one of the first artisans.

Some years ago, I tried to sum up his work in the *Commonweal*. It was so varied that it was hard to deal with. Jules Bois' name appears, even in small manuals of the history of French literature, in at least three sections, for he was a poet, a novelist, a playwright. But moreover, inspiring all his work, was his research in psychology. He believed in the existence of what he called the superconscious. He opposed it to Freud's subconscious. For him it was the region of inspiration, of genius, of heroism and—he even inclined to say—of sanctity. Hence he called a volume of his poems *Divine Humanity*, and one of his dramas *The Heroic Door of Heaven*. He returned to the old Greek themes in his greater plays: *The Fury*, *Hippolytus Crowned*, *The Two Helens*, and his psychology renovated them.

The last war brought him to this country on a mission. The present one killed him. A first stroke occurred at the news of the fall of Paris. In the twenty-five intervening years, he had stayed on, elaborating his doctrine, sending an occasional article to our Catholic magazines, and contributing

ceaselessly to New York French newspapers, his idealism infusing every line he wrote in that easy flowing style of his which was always clear though heavily laden with thought.

Padraic Colum, who saw him frequently through those years, gave us, a few weeks ago, intimate glimpses of him in the *Commonweal*. I am thinking more of the thought he was constantly pursuing. He sat at the table on which I am now writing in my home, and thumbed through my Saint Thomas in search of corroborations for his theories. A day in New York with him was a never-to-be-forgotten experience—the charging across Fifth Avenue in the hazardous expectation of beating the traffic, his cane at times uplifted like Cyrano's sword, his black eyes smiling above his ruddy cheeks; and then the haven of a French restaurant where, after a filet mignon and a glass of Burgundy, we dropped into endless chats, always coming back to the same subject, the super-psychological problem, and the beginning of that heroic period of the French Catholic literary revival when he knew Huysmans and moved with him and Claudel, and so many others, out of the prison of the prevailing materialism and heralded the dawn of a renaissance of faith in the spiritual. At the outbreak of this war we were already at the third generation of the Revival, and those of the second were reaching their peak.

Thus Jules Bois was a surviving pioneer, and there is always something pathetic about pioneers because they blaze the paths and are condemned to leave their work far from completed, while those who come after them profit by it but remain ignorant of their travail.

Some day we shall have to give due credit to the gropings of Jules Bois. In fact, they have already been followed up in the impatience of the third generation of the Revival with the inadequacy of mere intellectual analysis, with the feeling that there is more to intellect than reason, that the minds of men, at least of the more gifted, may achieve an intuition which, in the great writer, warrior, statesman, and in general where there is creative thought, may merge with that "point of the soul" of which the mystics speak. It is all very dangerous, because it is hard to say where the natural ends and the supernatural begins; and how far the supernatural may suffuse the natural. It may lead to pseudo-mysticism and even to mistaking the subhuman for the superhuman.

Jules Bois wrestled with those problems all his life, from the days when the personages of his novels struggled with the subhuman to those when he endowed the heroes of his tragedies with the strength of the superhuman. And to the last he was haunted by the desire to distinguish among the public men of the day those in whom he thought he

could discern superior powers consecrated to the advancement of God's Kingdom, because they were for him men in which the superconscious was at work. Who shall say that we have solved his problem, that we understand thoroughly the superpsychology of the workings of God's grace and guidance in the mind and heart of man and the nature of man's response to that Divine help? It is significant that, at the end, Jules Bois was working on the lives of the Saints, for there, and in the lives of converts, are no doubt to be found the most valuable data for the study of those interrelations of the higher natural and supernatural processes which our Catholic universities' departments of psychology ought to make their own research fields, since upon them depends what we mean by Christian humanism.

To have lived in the intimacy of a creative artist like Jules Bois is necessarily to have come closer to the problems of Catholic literature, and of the place of literature in general in the hierarchy of possible pursuits. It is natural for our young college men and women to aspire to write, because they have been led to admire those who do. But the more we study the lives of great writers, the more we must realize that to be great they had to pay the price, and that the price is agony of the flesh and of the soul. For us today, great literature is the lyric poem, the novel, the drama; but all these forms are expressions of conflicts between good and evil, and to be pictured convincingly these conflicts must have been in some way experienced.

What we should realize is that the great writer is practically always a sacrificed man. His genius springs from his supersensitiveness to images and sounds and corresponding keener and more numerous emotions which, in many cases, come to verge on abnormality and, in several, led to insanity. I am afraid we must admit that his power does not originate in reason and that, on the contrary, reason may kill it. He must write first spontaneously out of his emotions born of the shock of experience. Nor must he know too much, for if he did he would know that he does not know enough and would remain silent. That is why so few poets are both poetical and wise, and why scholars are so seldom poets or novelists or dramatists.

A talk with Jules Bois was enough to reveal this antithesis between the creative and the critical writer. Like Claudel, he was impatient with professors, comfortable men who have always sat in bourgeois chairs while the creative artist, whom in their smugness they dare to judge, left all comforts and assurances behind to go up into the wild unknowns of the mountain where he might meet Satan but from his embrace recoil back to God. Baudelaire had done it and Verlaine and Rimbaud and Huysmans, and in general, in one way or another, practically all the writers of the Catholic Revival, so many of whom he had known. You could not meet with Jules Bois without realizing that great literature is grim business.

So we come to the intriguing dilemma. Is literature, as we have it since the eighteenth century, ought else but the cries of pain and anguish and

despair of men who have tried to escape from God's order in order to seek their own wilful ways? If so, are not those who remain in God's order barred from those searing experiences which, adequately expressed, become great lyrics or novels or dramas? The expression of peace can only be a prayer, and prayer quickly exhausts the power of words. Thus there may well be truth in the taunt that the merely reasonable man will never give the world great literature.

I am afraid we must conclude that literature is primarily of "the world," not only the artificial literature of our magazines fabricated according to formulas, but even the works of those we place on the pinnacles of creative achievement. They have been opposed as romantics and classicists but, if we study closely the greatest neo-classicists, we learn that they, too, wrote, not according to the rules of the professors of their day, but out of their direct contact with reality and their own sufferings born of their weaknesses; till having thus wrestled with "the world," the greatest longed to escape from it, as Molière in his *Misanthrope*; or actually did, as Racine after his *Phèdre*.

The problem of developing a genuine Catholic literature, a literature that would be the expression of the reconciliation of "the world" with God, is therefore not an easy one. Claudel tried it, but even Claudel had lived under "the sun of Satan."

Shall we say, then, that the highest products of the human mind are philosophy and theology and science, the critical studies of the reality of God's order; and not literature which feeds on the fancies and disorders of men? Yet in our hearts we know that this cannot be wholly true, because, even if literature may fall short of wisdom since it is born of the imperfections of man, at its own best it is always beauty. And so we think of Dante and of his supreme alliance of art with wisdom. But to realize that there is only one Dante should make us thoughtful about there being easily others.

The problem of a great Catholic literature is, then, not likely to be solved soon. And that is the lesson of a life like Jules Bois'. He lived on those heights where the few pursue that elusive alliance of truth and beauty which can only be achieved through the reconciliation of the disordered human with the Divine. He sought the secret of their meeting.

And he, too, gradually left "the world" behind, as "the world" had left him. For "the world" inevitably forgets as it goes on its changing ways. Even the work of the greatest come to be read about more than they are read. So there remains only One Who remembers forever what each one of us has gone through and aspired to and labored for. There is only One ultimate critic Who can give assured immortality.

Because Jules Bois so understood in his last years of sufferings, with his health broken, his work unfinished, the France he had so loved nailed to her Calvary, the united world he had dreamed of tearing itself apart, he anticipated the peace which he must now know. And in his prayer of acceptance his work had found completion.



# BOOKS

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## POWERFUL, BUT DISTORTED

**THE APOSTLE.** By Sholem Asch. Translated by Maurice Samuel. G. P. Putnam's Sons. \$3

STORMS, I am afraid, will blow up over this book, as they did over the author's earlier *The Nazarene*, and it will be good to get the storm-signals out early. Catholics will definitely have to be on their guard, for the reverence for Our Divine Lord, which saved them from being taken in by Asch's reconstruction of His life, will not be so strong a safeguard against the falsity of this picture of Saint Paul and the early Church.

That is the story of the book: it is the life and labors of Saint Paul. Let it be said in all fairness that it is a monumental book, and strangely attractive, for the tremendous events are real and moving in Asch's biblically-flavored style. The author is a scholar, in the sense that he knows the period and the customs (compare him for depth in this with *The Robe*) and shows wide acquaintance with Saint Paul's Epistles, in the phrases of which much of the story is told (though not, of course, in the Catholic version.)

But alas! there his scholarship ends, for he has no insight into the real meaning of either Saint Paul's life or the Church. The main core of difficulty lies in the question of the Judaizers in the early Church—those early Christians who wanted still, after conversion, to follow the Law in all details, and demanded that the converted Gentiles be made to do the same. Catholic teaching is that the difficulty was officially resolved at the first Council of the Church, held at Jerusalem, and Saint Peter and Saint Paul, though they did differ for a time in the matter of practical application, agreed on the dogma. The author, however, who seems to be infected with the rationalism of some of the higher critics like Bauer, would hold, I think, a dual primitive Christianity, Paulinism and Petrinism, instead of the one Christianity established by its Divine Founder.

Indeed, the Divinity of the Messiah is doubtful in the extreme in the pages of this book. Christ is referred to, true, as the Son of God, as one who sat at the right hand of the Father before creation, but when we read "the apostle Paul begins to find his way back to God, Whom he had for a time lost, because of his love for the Messiah . . ." the titles mean nothing. Again, especially in the later portions of the book, Saint Peter does not understand the "special doctrine" of Saint Paul about the Messiah; evidently Saint Paul is the one who has foisted the Divinity of Christ on the Church; indeed, that Church was founded by the Apostle.

There are other errors that vitiate the historicity of the story: it was the Romans, not the Jews, who crucified Christ; Our Lady, who is also the mother of Saint James, is an old, broken woman when the story starts; Baptism is conferred in the name of the Messiah, not under the Trinitarian formula; the Eucharist is only a commemorative meal. Saint Paul's visions are so described as to make them seem very like epileptic fits.

The aim and purpose of the book seem to be summed up in the epilog. There Asch gives thanks that God has strengthened him to write this book and *The Nazarene*, "which are one work, so that I might set forth in them the merit of Israel, whom Thou hast elected to bring the light of the faith to the nations of the world, for Thy glory and out of Thy love of mankind."

That is a reverent purpose; only, it is historically false. Israel has lost its Messianic function; it bears no light, but it and all other tribes and nations and peoples have now but one source of light, Jesus Christ, the Son of God, working through His Church, which is not the synagog.

HAROLD C. GARDINER

## CIVIL WAR MARTYR

**THE CASE FOR MRS. SURRETT.** By Helen Jones Campbell. G. P. Putnam's Sons. \$3

THIS is the story of how Mary Eugenia Surratt of Surrattsville, Maryland, become the central figure and innocent victim of one of the most tragic events of the Civil War. Here for the first time we have the complete story of the unfortunate woman whose trial and execution rocked the nation and wrecked the reputation and career of more than one political leader of that day.

Before that fateful Good Friday of 1865, no one but a few friends and neighbors had ever heard of Mary Surratt, the humble, insignificant wife of a Maryland farmer, who only a few months before had moved to Washington and opened a small boarding-house. Then, because her son John was a friend of John Wilkes Booth, who had occasionally visited her home, she was dragged off to prison, condemned by a secret military tribunal and hanged for a crime of which she knew nothing.

This shameful episode of hatred and injustice is told in a thrilling and dramatic way; indeed, few mystery novels will prove more interesting. While most of the story is, naturally, devoted to the trial itself and events immediately leading up to it, the author gives us a brief but interesting and sympathetic picture of her heroine's life: the care-free girl; the patient, hard-working wife and mother struggling to keep her easy-going impractical husband out of debt. The preparations for the trial, the secrecy, hardships of the prisoners, fear of publicity, the ignoring of civil courts, are graphically described.

It is intimated that there were details which might implicate high Government officials, even Stanton himself, if they become public. The trial itself is described at great length: the perjured testimony of Lloyd and Weichman; the prejudiced conduct of the judges; the pressure brought by Stanton on the five officers unwilling to pronounce her guilty; the suppression of the Court's plea for clemency.

The author has given us a book which, even aside from its historical value, is a thrilling tale of crime and mystery. It is a graphic example of the dangers of military dictatorship. The addition of a bibliography and notes might lend more weight to some of the charges of injustice and political corruption brought against several political leaders of that time. F. J. GALLAGHER

## JOLTING THE JAPS

**HIGHWAY TO TOKYO.** By Joseph Rosenfarb. Little, Brown and Co. \$1.25

THIS short book explains how to win the war against Japan. The author is certain that his solution of the problem of winning the war is the very best. He agrees with others that the main island of Japan must be invaded. Which is the correct route to Tokyo?

After dismissing other ways as undesirable, the route northward from the area of Australia is the only one left, and therefore to be followed. Two variations are permissible. One would be to go through the Philippines, which would enable China to be reached more quickly; and the other would be to by-pass the Philippines on the east, and go straight to Tokyo. For if that is taken everything else will fall. The time and the means required for such campaigns are not discussed. They are not to commence before Germany is first beaten.

# "The Common Burden"

**On the Comforting of Christ:** "In Gethsemane Christ let us see a glimpse of Him just as He would be in man, suffering in His mystical body, wholly human, afraid, sweating with fear, weak physically, shocked, down on the ground, praying to be let off. Just as we are when the Passion faces us; but the angel came and comforted Him, made Him strong.

"What did this angel bring, what was the chalice from which Christ drank and grew strong? Surely it was the love that we should offer today, the accumulated tears of Magdalene, the wonder of the centurion, the strong arms of Simon, the treasure of the quiet peace of the Josephs of Arimathea. It was just our love, making us able to use that sort of charity to each other, which can now give strength to Christ on earth and crown Him king in us."

—Quoted from Caryl Houselander's book: *THIS WAR IS THE PASSION*. Price \$2.00

**Metropolitan monopoly on prophet slaying:** Almost unbelievable divine irony is in the words: "I must walk today and tomorrow and the day following, because it cannot be that a prophet perish out of Jerusalem." This terrible metropolitan monopoly on prophet slaying! Yet the seeming irony and actual anger were but the heart-breaking wrath of the Lamb. The words that were hardly bearable by their irony are made sweet by the words that follow:

"Jerusalem! Jerusalem! That killest the prophets and stonest them that are sent to thee. How often would I have gathered thy children as the hen doth her brood under her wing! And thou wouldst not." It is God's lyric of almost despairing love! Notice how—to the great City, with its stones upon stones and its money-changers and its elaborate city ritual—Jesus of Nazareth compares Himself—compares God, that is—to the cottager's mother hen with her little brood. But this Land Wisdom has become almost meaningless to those who were Town Blind.

—Quoted from Vincent McNabb's *OLD PRINCIPLES AND THE NEW ORDER*. Price \$2.75

**Capacity for being free:** How do men become free? Man, a spiritual animal, is dependent on things, and he is free—if he is free at all—in his proper functioning in relation to things. . . . For the miners and fishermen and farmers and workers of the world, freedom can be had only if property is had; to be without property is almost always to be without a proper human freedom. . . . If men do not own, not many of them can come up to the capacity they have for being free. . . . Jimmie says, "I don't believe you'll ever get a new civilization on the foundations of the old. Even if we get the modern machinery and the promises were kept we'd still have war and conflicts. We must have occupations to keep us busy, and not to keep the machines idle, as the industrial system does. We have to be on the land as God intended. The bureaucrats: things come too easy for them." . . . "Of course we can do it—if every man has his neighbor in his heart." Thin blackish John Dan, fire in his eyes, slides down from the tool bench, approaches the men. The project is like a religion, and faith and love can do all things.

—Quoted from Leo Ward's *NOVA SCOTIA: Land of Co-operators*. Price \$2.50

**SHEED & WARD, 63 Fifth Avenue, New York**

The argument in this book rests upon the assumption that the United States has, and will continue to have, superior forces, matériel and wealth, as compared with Japan, that our strength will continually increase through our unequaled technological facilities, and that Japan's strength will constantly decrease through attrition. It would seem that if the United States has the superior means it could take any road to Tokyo, with reasonable certainty of overcoming the enemy and arriving there—for example, the way directly from Hawaii, or southwards from the Aleutians. The author rejected these routes as too dangerous but, if we are superior, our advance would be dangerous to the Japanese, and not the Japanese to us.

The author's plan of attacking Japan by proceeding northwards from the Australian area is, however, a practicable and good one. In fact, it has already started. In view of the war in Europe, it is proceeding by small hops at a time, but substantial advances have been made in New Guinea and in the Solomon Islands. Presumably, this will continue until the major attack on Japan is ready to be launched.

It is quite probable that Mr. Rosenfarb's plan will be followed in due time. But it is also probable that it will not be the only route taken by the Allied forces on their way to Tokyo. *Highway to Tokyo* is well written and entertaining. It is not scientific, and is far from being an exhaustive discussion of what the title indicates. For a non-military reader it contains some good ideas.

CONRAD H. LANZA

**THE CASE FOR CHRISTIANITY.** By C. S. Lewis. The Macmillan Co. \$1

OXFORD undergraduates, who are assiduous in staying away from wearisome lectures, pack themselves in by the hundreds when Mr. Lewis is the lecturer. Readers of Mr. Lewis' recent *Screwtape Letters* will ask for no documentary confirmation of this assertion. The present volume—two series of B.B.C. broadcasts—is in a more prosaic vein than *Screwtape*; but the same fine hand—and the same fine mind—are easily detectable in both. Starting with so simple a thing as the casual irritation aroused when someone takes the seat we have reserved, by hat or newspaper, in the train, Mr. Lewis, with irresistible logic, leads us to the universal Natural Law, our fallen condition and the existence of the supernatural. In the second series he shows Christianity as the most satisfying answer to our human dilemmas. Mr. Lewis reminds one of Johnson and Chesterton in his refusal to be mentally stamped by great names, long words and current fads in philosophy or theology. His style invites a reading of his little volume at one sitting; but the thoughtful reader will want to read again and sit, and think.

CHARLES KEENAN

**THE BRIDGE OF HEAVEN.** By S. I. Hsiung. G. P. Putnam's Sons. \$2.75

HERE is an historical novel of China waking up to demand decent living conditions and to launch jabs at the Celestial Emperor as if he were a mere man like a Tammany politician.

Forty-year-old S. I. Hsiung, who wrote it, has added a dash of spirit to the telling of the yarn that preserves it from the mustiness of many Oriental tales. He bares the deep, calm, thoughtful soul of the Orient by means of many mental gymnastics, thrusts of subtlety and satirical debunking in the style of Charles Dickens. If you like the play of wit, you'll like this book.

About halfway through the 302 pages, some ghost must have whispered to him, "Hurry, we've got a story to tell," for fast, violent action begins and carries through to the end. It is as thrilling as a dime novel or the classic *The Cloister and the Hearth*.

Ta Tung, the poor boy, steals a bride from the very jaws of the ceremony that was to unite her with a rich but rotten wastrel and whisks her to Peking. There, Ta Tung devotes to uplift the idealism and learning snatched from a very great scholar and a very mediocre missionary school.



His adventures with policemen, local politicians and the riff-raff of Hong Kong entail risk of life, and several times he nurses his beaten bones against the solid floors of jails. Carrying on, he leads sporadic and bloody raids against palaces owned by the vested, dishonest politicians, and he prints literature to rouse the masses. He wins when, in 1911, the liberal Sun Yat-sen carries off his coup.

Among the fragments of Chinese lore picked up is the great prevalence of concubines in the bedrooms of the wealthy, but the author solves this by definitely disapproving the system and saturating his hero with an idealism that wants no woman but his wife.

JOSEPH HUTTLINGER

**THE CONQUEST OF EPIDEMIC DISEASE.** By Charles-Edward A. Winslow. The Princeton University Press.

THIS is a very interesting book, and even the non-scientific reader will find it of value. It is somewhat unique in modern medical literature, in as much as the existence of God is freely admitted, Biblical quotations are often used as illuminating illustrations, and proper acknowledgment is given to scientists who are fortunate enough to be Catholics also. The description of infectious disease in the early ages of Christianity is purely philosophical, as only the most primitive methods of diagnosis were to be had. Before that period, Hindu physiology was based on a theory of seven primal constituents of the body, and health consisted in a normal relationship of these; but the Greeks held that four bodily humors were the explanation of health and disease. However, when a plague suddenly broke out, the philosophers concluded that some cause outside of the individual must be present, and found it in the ambient air. Hippocrates and Galen were the two early physicians whose influence was felt for almost a thousand years, and the Hippocratic Oath is one to which all modern medical men are supposed to subscribe.

Father Kircher was born at Geisa in 1602, became a Jesuit at the age of sixteen, and was a professor at Wurzburg in 1630, teaching philosophy, mathematics and oriental languages. In the *Encyclopedia Britannica*, and other publications, his reputation has suffered from false inferences. But the author shows that he deserves an honored place in the history of medical science, as he gave the first really effective presentation of the theory that living organisms were the primary cause of disease. Of the distinguished doctors of this century, Charles V. Chapin, of Providence, is heralded among the leaders, and his various contributions to the study of disinfection and sanitation have needed little modification with the passing years.

F. J. DORE

**THE PRIMACY OF FAITH.** By Richard Kroner. The Macmillan Co. \$2.50

PERHAPS a Divine Institution is too vast to be easily visible to him who seeks, even though it brushes against him on every side. This book is one more instance of a scholar who has been seeking, with much learned labor and almost as if it were a hope forlorn, a treasure which any educated Catholic would immediately identify as one of the familiar household possessions of his Faith.

Doctor Kroner has been deeply stirred by "the universal mystery of all being." And—be it said to his credit—he sees through to the modern tragedy which lies deeper even than the tragedy of the present war—the tragedy of modern man divided against himself in his inner life, torn by the conflict between his "enlightened" mind and his heart that can find no rest in any "enlightenment" that so sunders him from his God. Modern secular education has been successful in betraying man into an intellectual formation which would "emancipate" his mind from God and religion. But the seduction of man's deeper heart from God has proved a much more difficult thing. In this book the author attempts, by a highly metaphysical and labored interpretation of Kant, to beat a way back through the jungle to the reconciliation of man's head and heart. We cannot but regret, in the light of his generous good will,

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that his success is not more commensurate with his efforts. The simple grandeur of genuine Faith will find scant nourishment in such sesquipedalian metaphysics.

I hope it is not unkind to say that much of the substance of this book, for all its background of erudition, is mere intellectual pyrotechnics. As in so many books of this type, originality seems to have supplanted objective truth as the pearl of great price. The author's description of the genesis of a Catholic's religious Faith is, to say the least, highly original. But his Catholic acquaintanceship must have been restricted, if we are to credit his obvious sincerity, to a circle of very young children. The originality of his "explanation" of Original Sin achieves a new empyrean of incomprehensibility. And such statements as "It is no longer admissible to think of God in terms of natural causality or substantiality" make us wonder if the Four Freedoms do, after all, really cover the field!

JOSEPH BLUETT, S.J.

**GRAND CROSSING.** By Alexander Saxton. Harper and Bros. \$2.50

WHEN the last page of this book is read, the question in the minds of all decent-thinking people would undoubtedly be: "Why would anyone, capable of writing a novel, waste his God-given talents in depicting the filth and scum found here?"

The story revolves around Michael Reed, a Harvard student who goes to Oregon during the summer vacation to work on a newspaper. On his way home, his railroad ticket and money are stolen and he and a Jewish student from the University of Chicago work their way back, doing all kinds of odd jobs. On his return to Harvard, Michael apparently spends his time in riotous gatherings and drinking bouts. Disgusted, he finally leaves Harvard and goes to the University of Chicago. Though of good family, Michael's tendencies are unquestionably towards the lower levels of morality. Ben Baum, a Jew, whose morals are far from good, and William Christmas, a Negro, are among his boon companions. Frequent discussions on Socialism, Communism and Marxism are held. Profanity is common and immorality is practised openly. The author himself attended Harvard and the University of Chicago while writing this book. He has worked as a construction-gang laborer, brakeman, etc. Perhaps his various experiences brought him in close contact with the class of people around whom he has built his story.

Perhaps it is well for us to read such a book occasionally, as it certainly brings very forcibly to us the appalling results of the materialistic and Godless education handed out today in so many of our universities.

MONICA MOONEY

**CARAVAN.** By Lady Eleanor Smith. Doubleday, Doran and Co. \$2.50

APPARENTLY this somewhat lurid gypsy melodrama was suggested in its main outlines by the career of George Borrow, whose gypsy-lore added color to the gray Victorian era. *Caravan's* hero, James Darrell, spends much of his life among gypsies and other colorful and somewhat raffish characters of the road in both Spain and England, and shocks his Victorian readers by describing this hitherto little-known corner of life in works which at length bring him fame. Had he related his own story in as great detail as we are permitted to hear it, his readers would have been shocked infinitely more. It is a pity that the happy, escapist romance of the open road has at last become infected with sordid "realism." The result is neither in the least convincing as realism, nor at all pleasant as romance.

JOSEPHINE NICHOLLS HUGHES

CONRAD H. LANZA is AMERICA's military analyst. He writes extensively for Army publications.

F. J. DORE is professor of biology at Boston College.

JOSEPH BLUETT is professor of Theology at Woodstock College, Woodstock, Md. He obtained his S.T.D. from the Gregorian University.



# MUSIC

TOO often the choirmaster is asked to make bricks without straw, and is given scant attention and praise. This is a field that entails much thought, plenty of hard work and trouble. In fact, the choirmaster has chosen an arduous vocation.

It frequently happens that a pastor feels that something should be done about the music in his church, but is often obliged, because of lack of time or musical skill, to turn over this important work to an assistant or to a layman in his parish.

I cannot do more than touch on the fringe of this vast subject, comprising voice-production, conducting, rhythm and the different kinds of approved music (what to perform and what to avoid), but I can recommend *Guide Book For Catholic Church Choirmasters*, by Rev. Leo F. Rowlands, O.S.F.C. (McLaughlin and Reilly Company, Boston, Mass.).

If you are asked to form a choir, plead for plenty of time before its first public appearance, so that you can see what is required and what material is available. It is possible that you will need to devote some study to your own musical knowledge, as it must be of broader scope than what you are actually imparting. It is also possible that you are hazy about liturgical requirements. Then again, your organ-playing may need considerable brushing-up, but never forget that you are first and foremost a choirmaster, and incidentally an organist.

Generally speaking, choose people for your choir who have ordinary voices, but are imbued with a willing spirit. Start in quest of men first, as they are harder to find, and you may be too successful in collecting sopranos and altos, which will undermine the tonal balance of your choir. Of course, if you can find a sufficient number of boys for a choir, this is what the Church prefers.

When you start rehearsals, you will find that not only will you have to keep up with the current Sunday, but consideration must be given to special events such as Christmas, Holy Week, Easter Sunday and the Feasts of your church. All of this may be made easier by methodical work. Whoever else may absent himself from rehearsal, or turn up in a bad temper, it must not be the choirmaster.

It will be your job to make them realize that Gregorian Chant is sublime when well sung, and that this takes considerable practice, precision, attack, dynamics, and learning to sing unaccompanied. Before you start to teach Gregorian Chant you must be well versed in it yourself, and should have had instruction from someone competent to teach it. You must impress on your choir that the notes are of equal value, that a ternary group is not a triplet, and apply this to a piece of Plain-Chant. Add some instruction on Psalm Tones. Here, again, lies the importance of even chanting, and the Psalm Tones will serve you for such portions of the Proper of the Mass as are not immediately practicable.

For accomplishing the art of unaccompanied part-singing, teach a simple chorale, and have your group learn it from memory. It does not matter if the singers flat badly in the beginning. When they learn to breathe properly, and through your instruction learn voice-production, this will be overcome. Real *pianissimo* singing should be taught as attainable, and rejoice when your choir can bring about an even *crescendo* and, above all, a *diminuendo*. After they have accomplished this much it will not be long before they will be singing homophonic Palestrina Motets.

As for polyphony, why not teach them independence of rhythm, and entry by musical rounds which are always polyphonic—though not dating from the classical period! An occasional recording will be helpful, and what a revelation to hear a polyphonic Motet well sung!

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THE SEASON'S OFFERINGS. As these lines must be written two weeks before their publication there is a possibility, of course, that something epoch-making in the theatrical line may come along in that fortnight to delight us. So far, it must be admitted, the new season has been a disappointment.

It has brought us, to be sure, a stunning and immediately successful revival of *The Merry Widow*, which has had the warm welcome it deserved. But this, after all, is merely a revival. The season has also brought us two plays which had much preliminary advertising and some merit, but which left us, nevertheless, very soon after they arrived: *Chauve Souris* and *Run, Little Chillun*. *Chauve Souris*, despite its good singing and dancing, was merely a pale echo of the great original.

The one new play which has survived, *The Two Mrs. Carrolls*, undoubtedly owes its prolonged life to Elizabeth Bergner, whose acting of the leading role no playgoer should miss. But the play itself, though it has its moments and some big thrills, is one of those uneven offerings of which we have already had so many this year—too good to be immediately killed, and too weak for long survival. Miss Bergner may be able to gain a good run for it. If she does, it will be one of the greatest tributes her remarkably fine acting can receive.

Owen Davis' failure to put over his new play, *The Snark Was a Boojum*, was one of the surprises of the season. Mr. Davis has written some very good plays, but inspiration was certainly not with him when he turned out this latest offering, which lasted through only five performances, though there is, as I write, a persistent rumor that it may go on for a longer run, after all. Even the most tolerant of the newspaper critics had no word of praise or hope for it, and one of the topics of Broadway since its first night has been the surprise of the reviewers over its production at all. That, of course, was due to Mr. Davis' name, and to the fact that it takes a genius in production to recognize a play's merit or defects in its script form. There are producers who can do it, but even the ablest of them often produce failures—usually because those failures were well written and by well known playwrights.

*The Snark Was a Boojum*, so briefly produced by Alex Yokel and Jay Faggan at the 48th Street Theatre, had its title taken from Lewis Carroll and its story from the Robert Shattuck novel of the same name. But the story in the play is so confused and clumsily done, if one must tell the worst, that apparently it has very few chances for survival. Personally, I strongly suspect that Mr. Davis lost control of this comedy early in the rehearsals, and that from then on the producer and those familiar pests who haunt theatres and break into a rash of "suggestions" during rehearsals, did their worst.

Coming plays, some of which, of course, will never come, and which thus far I have not included in the season's probable offerings, are *Another Love Story*, supposed to open at the Fulton about the middle of October; *The Triple Virgin*, whose producer modestly withholds his name; *Here and Hereafter*—a taking title at least—*Mother's Day*; *Star Dust*; *The Voice of the Turtle* and *Connecticut Yankee*.

Unusual interest is felt in the report that Leonora Corbett, the not-to-be-forgotten ghost wife in *Blithe Spirit*, is to sing the title role in Offenbach's *La Belle Helene*, announced for production (and direction) by Max Reinhardt. Certainly every one who saw Miss Corbett as the dead wife in *Blithe Spirit*, and who is not apt to forget the brilliance of her acting of that role, will want to see whether she can sing and act in an operetta. My own opinion is that Miss Corbett can do well anything she attempts to do on the stage.

ELIZABETH JORDAN



# FILMS

**JOHNNY COME LATELY.** In contrast to some of his earlier characterizations, James Cagney this time portrays a two-fisted fighter on the side of law and order. He gives a rip-roaring performance as a reporter bitten by wanderlust who roams into a small town where Grace George, as editor of the local paper, is carrying on a lone fight against the corrupt political big boys. The vagrant newspaperman is befriended by the frail but valiant publisher and lingers long enough to help her dreams for the daily *Shield and Banner* come true, until the sound of a train-whistle sets his roving heart afire and beckons him on to new adventures. Both Mr. Cagney and Miss George give sincere performances in a story that sometimes lades out hokum. The action is fast, full of fight much of the time. There is humor, somewhat in the slapstick tradition at intervals, and to season it all there is pleasant sentimentality. *Adults* may consider this feature when they are seeking passable entertainment. (*United Artists*)

**PHANTOM OF THE OPERA.** Seasoned cinemagoers are certain to compare this high-grade technicolor version of the well known classic with the one that starred Lon Chaney in 1926. They, as well as younger film fans, will be pleased with what the screen has to offer. Lavish production angles enhance the tale's blend of mystery, romance and music. Claude Rains is most satisfactory in the role of the madman, an habitue of the city's sewers, who haunts the Paris opera's subterranean passages in his efforts to promote the career of a young singer, played by Susanna Foster. His homicidal mania involves this scarred creature in a series of terrible escapades and those *adults* who can accept them in their cinema stride will be impressively diverted. Special mention must be made of the singing of Miss Foster, Nelson Eddy and Jane Farrar, and of the symphonic interludes. (*Universal*)

**THE CITY THAT STOPPED HITLER—HEROIC STALINGRAD.** This authentic piece of Russian propaganda is a horrific document, photographed by Red cameramen, eight of whom are reported to have died in the undertaking. Brian Donlevy reads a running commentary written by John Wexley to explain the tense events. Painting the terrible siege of Stalingrad in the most graphic manner, the Russians' brave defense is realistically depicted. Nothing is spared in the telling, and sensitive persons might find some of it hard to take. The Katisha, a special gun, and a motor-driven armored sled, two of the Reds' secret weapons, are revealed for the first time. Shots from siezed German films have been interpolated, while the capture of 91,000 Nazis furnishes the finale of the war picture. Despite its value as authentic historical material, *objection* must be made to the offering because it tends to incite hatred of the persons of the enemy and to be excessively gruesome. (*Art-kine-Paramount*)

**MY KINGDOM FOR A COOK.** A lightweight comedy with overtones that seem tuned to cement a friendly feeling between England and the United States has been woven around the affairs of a British author on an American lecture tour. Charles Coburn as the hero with gastronomic idiosyncracies causes an international uproar when he steals the cook of a New England matron. Marguerite Chapman and Bill Carter lend pleasant support. *Mature* audiences may enjoy a few laughs from this unpretentious feature. (*Columbia*)

MARY SHERIDAN

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# CORRESPONDENCE

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## FORTUNE SURVEY

EDITOR: Some interesting observations can be made from *Fortune's* survey (See *Fortune* for August). I don't know how scientific was the job done by the magazine—it doesn't say how many women were interviewed. But, according to *Fortune*, the survey "has been taking an inventory, during the past nine months." It is claimed by implication that those findings represent the beliefs and opinions of 17,000,000 young women. I imagine this figure must be a projection, as it would be a tremendous task to get 17,000,000 individual women to answer the questions that were asked.

However, let's see what these women think about some of the more important aspects of life. About forty-three per cent of "all women" expect the next ten years of their lives to be "exciting" ones. What excitement consists of, *Fortune* does not attempt to show in detail by means of the survey. Probably it will be found in rearing their two children—which about thirty-nine per cent of them want as a family. Page Mildred Delp! She hits the jackpot, because the survey gives Mildred's ideals a huge margin. About eighty-five per cent of all women in the survey feel that knowledge about birth control should be available to all married women. And sixty-nine per cent of the Catholic women feel the same. By the way—where do all these Catholic women come from? Don't they know, or don't they care?

Strange how fickle a woman can be. About sixty-six per cent of them say that "women generally should have more strict morals." Evidently birth control is not a moral issue. Or is it that women should tighten up a little here and there, selectively, where it really doesn't count, and let the big and really important issues slide by unnoticed?

An indication of what secular higher education is doing for women is shown by the fact that almost ninety-three per cent of college women believe that birth-control knowledge should be available to all married women. I say "secular" because I assume that Catholic college girls would not make up this ninety-three per cent. Am I being presumptuous?

Frankly, I'm confused. Can any of your readers find a silver lining behind this omen of sin to come? I was taught to think of women as an ideal to fight for and defend. I'm a pilot, preparing for combat to make a better world. I have a lot of buddies. Are the women letting us down?

Florida

A PILOT

## A PERFECT SOCIETY

EDITOR: May I come to the defense of the "two locally prominent Catholic laymen" while at the same time I approve of the statement of your correspondent (AMERICA, September 4) who vehemently argues that the Church is a monarchy? The two thought she was Democratic or Republican. All are right. Let me cite Donoso Cortés' *Catholicism, Authority and Order* (Edited by Father Reville, S.J., p. 38):

If we take an isolated view of the pontifical authority, the Church would seem to be an absolute monarchy. If we consider by itself its apostolical constitution, it would seem to be a powerful oligarchy. If we regard on the one side the dignity common to prelates and priests, and on the other the wide distinction between priests and the people, it would seem to be an immense aristocracy. But when we behold the vast multitude of the faithful spread

throughout the world, and see priests, bishops and Pontiffs employed in their service, and that nothing is ordained in this great society for the aggrandizement of those who govern, but for the salvation of those who obey; when we consider the consoling dogma of the essential equality of souls; when we remember that the Saviour of mankind suffered the torments of the Cross for each and every man; when the principle is proclaimed that it is the duty of the good pastor to die for his flock if necessary; when we reflect that the ultimate object of the different ministries of the priesthood is the reunion of the faithful—the Church viewed in this light appears like an immense democracy, in the most glorious acceptance of this word, or at least like a society instituted for an end essentially popular and democratic. . . .

And, what is most surprising of all, is that the Church really is all that it appears to be. . . . It is only in that supernatural society, the Church, that we find all these forms harmoniously combined without any diminution of their original purity and their primitive grandeur. This pacific combination of antagonistic forces and of forms of government whose only law, humanly speaking, is to oppose one another, presents the most beautiful spectacle the world can offer.

St. Louis, Mo.

PETER ZALESKI

## PRAYER AND RACE RIOTS

EDITOR: The September issue of the *American Mercury* has an article, "How to Prevent Race Riots."

In her conclusion, the author, Winifred Raushenbush, among other practical recommendations, suggests that when a riot starts clergymen should go on the air, exhort people to prayer, and pray with them until the riot is over; also, that churches should be kept open during a riot to provide refuge.

New York, N. Y.

ETHEL KING

## I WAS IN PRISON, AND . . .

EDITOR: In your issue of August 14, 1943, I read the splendid article entitled "Prison Chaplains Ransom Captives" by the Rev. Barry J. Wogan. In the interest of my work at the New Hampshire State Prison, I visited, during the past few years, several institutions throughout this vast country of ours and conferred with the Chaplains and directors of the various departments on the methods used in their work and on their experience in dealing with inmates. I am fully convinced from my experience that Religion offers the solution of crime. The work of the Chaplain is, in part, to instill a spirit of religion in men by teaching them to obey the Ten Commandments of God, a spirit which is necessary for their rehabilitation. There can be no complete correction in the lives of these unfortunate men and women without religion.

Father Wogan says: "The typical State, when it comes to the religious program within an institution, is a half-century behind the times." How sad—but, regrettably, how true.

May I add that the Legion of Mary, a small organization of women at Saint John's Church, Concord, N. H., has mailed individually and systematically, and at their own expense, 3,000 religious magazines to the inmates of our State Prison during the last two years. Our men are



appreciative of the kindness on the part of these good women and I am sure such a society is worthy of public commendation. May I suggest that other Catholic Societies imitate the Legion of Mary and send good literature to men in prison?

Concord, N. H.

(REV.) GEORGE DONNELLY

## PROTEST ON DIGEST

EDITOR: Anent the *Reader's Digest* editorial in AMERICA, since I felt very strongly—and also identically—on the subject, I wrote the *Digest* a note to the same effect as your editorial. By return mail I received a most courteous and friendly letter saying, in substance, that the Editors of the *Digest* were much distressed to receive my disapproving letter. "Due to such protests as yours," the letter went on to say, "such articles on sex [which I had referred to] are deleted from the school edition of the RD."

Well, that seems to mean that immoral fare is good for adults, but NG and taboo for the youngsters who are supposedly too young to know what is what. It is regrettable that the Editors of the *Digest* cannot discern that their attitude in this regard is one of surface hypocrisy.

Since AMERICA's editorial handled the subject very soundly, just as I myself would have wished to do, I referred the *Digest* Editors to that issue, hoping that the prestige of a printed page would have more effect than a solitary protest.

Unless the *Digest* preserves a strict moral policy, it will cease to be considered as a high-class digest for all, and will be relegated by sound-thinking Catholics to the scrap-pile with all the assorted leftish and pinkish pages of our materialistic day.

Chicago, Ill.

F. L. FILAS

## BATTLE OF ITALY

EDITOR: Despite our American ideals of government, organization and all that goes with the true meaning of the four freedoms, for a single reason American occupation of Italy is not an unmixed blessing. That one reason stands based on the sordid practice of religious proselytism—a practice that is not only malodorous in the nostrils of true religion and an offense to our spirit of alliance and fair play, but basically un-American.

Proselytism has been rampant in this country since the days of early immigration after 1870, when an anti-clerical Italian government declared an amnesty and we allowed the bad to come to our shores with the very poor and good Italians. The net result of this rank proselytism? It is the destruction of all religion in the victim and therefore, as a byproduct, a menace to good citizenship. The sordid practice is also an affront to sincere, good Protestants who practice their own religion as they know it and consider it as elemental to live and let live in the realm of religious belief and practice.

Let Italians here and abroad leave nothing undone to protect the faith of Italians. Now is the time for those vaunted and real Italian leaders who protested to Italy for the surrender to voice their objections to un-American practices in Italy. Proselytism is not friendly to Italy and it is un-American.

This is a testing time for the Italians themselves, priests and laymen. Prescinding for the moment from actual war battles, this is the battle of Italy.

New York

(REV.) GABRIEL A. ZEMA, S.J.

(The views expressed under "Correspondence" are the views of the writers. The Editor may or may not agree with them; just as readers may or may not agree with the Editor. The Editor likes letters that are short and pithy; he merely tolerates long ones.)

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# PARADE

A SURVEY of London youngsters, published in the New York Times, revealed that children between the ages of five and seven have forgotten or have never known the ordinary characteristics of life in peacetime. . . . Their knowledge extends only to the phenomena of blitz and blackout. . . . The city lights that glowed during the nights of peace are completely beyond the ken of the children. . . . Questioned about street illumination, they declared they had never seen lights on the streets at night and indicated that they did not believe such things existed. . . . One little fellow was shown a row of city lamps and queried: "What are these for?" . . . He shook his head and replied: "I don't know what they are for." . . . A group of the youngsters were placed before shop windows and asked: "Do you think these windows were ever lighted up at night?" . . . "Of course not," chorused the children. . . . Electric advertising signs were pointed out to them: "Were these signs ever illuminated after dark?" . . . "No," said the youngsters. . . . They believed the barrage balloons above London had always been there. . . . The great majority of them had never seen bananas, grapefruit, tangerines, lemons. . . . The necessity of possessing coupons for the purchase of candy was regarded as the normal thing. . . . The idea that one could get things without coupons seemed fantastic to them. . . . Blasted buildings, mangled bodies, the horrors of the blitz—all these seemed to the children to be just what one must expect in human society. . . . Thus, four years after the rupture of diplomatic relations among the nations, the tragic spectacle of war-reared children is to be seen in England and other countries.

Today, four centuries after the first fissures caused by the Reformation began to appear in Christendom, a spectacle far more tragic than that of the London children is to be observed throughout the world. . . . Reared in the spiritual blackout which has increasingly blanketed the earth in the post-Reformation days, modern men and women, by the millions, have not the slightest conception of the united Christendom which existed in pre-spiritual-blackout days. . . . Indeed, they can scarcely believe there ever was a united Christendom—a time when all the peoples of the Western world were knit closely together by the same religious beliefs, when people kept their marriage vows, and homes were permanent, and husbands did not shed their wives, nor wives their husbands, when the murder of unborn infants was regarded as a heinous sin, when boys and girls were not raised in ignorance of the God Who made them.

If a survey were to be made of the groping millions in the spiritual blackout, it would no doubt sound somewhat like the survey of the London youngsters. . . . It would probably run as follows: "A survey recently conducted among a representative cross-section of those raised in the vast spiritual blackout revealed that they have either a very foggy knowledge or no knowledge whatever of Christ, His Blessed Mother or the great Truths He revealed to mankind. . . . Questioned concerning the sublime spiritual lights which once shone over all Christendom, they declared they had never seen such lights. . . . The Sacraments with which Christ has enriched mankind were shown to them: 'What are these for?' they were asked. 'We don't know what they are for,' they answered. . . . They indicated a feeling that the conflicting sects, radiating doubt and confusion, had always been in the world." . . . Blasted Faith, mangled souls, the horrors of the spiritual blitz—these things seemed to the progeny of the four-century spiritual blackout to be just what one must expect in human society.

JOHN A. TOOMEY



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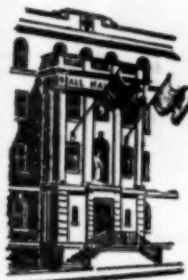
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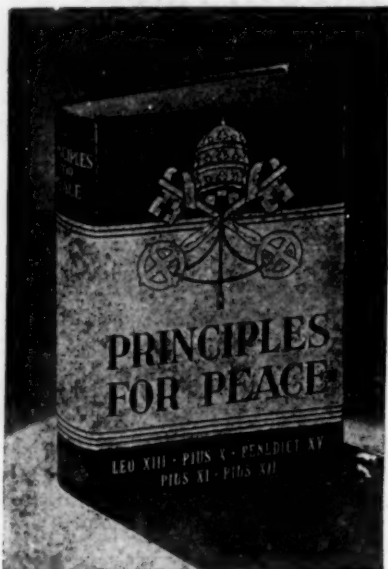
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